

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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PAUL'S ALLEGORY OF HAGAR AND SARAH WITH THEIR RESPECTIVE SONS

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Gal. 4: 21-26.

I

We have here before us an allegory related by St. Paul. Before we treat the same, it may not be out of place to utter a word or two concerning the usage of the term in biblical interpretation; indeed, an explanation of the term preceding our discussion will prove necessary.

The word allegory is exposed to much abuse in interpreting Scripture. Ancient and modern interpreters use it as an instrument or device for extracting a hidden or mystical sense from the letter of the sacred text. In other words, they spiritualize so to speak the plain words of the Bible. For the honest meaning of the Word of God anything and everything often is substituted that their fancy and verbal ingenuity can read into it. By thus allegorizing or spiritualizing Scripture the most arbitrary and grotesque distortions of the facts have passed current under cover of the clause, "which things are an allegory."

In striking contrast to such usage of an allegory in biblical interpretation stands that of St. Paul. He, too, believes in allegories — "Which things are an allegory," he says here of the story of Hagar and Sarah and their respective sons, but his conception and usage of the same are so widely removed from that of the so-called Allegorists as are the words of truth and soberness from their fantastic notions. With Paul the spiritual sense of Scripture, in every case, is bound on the historical and not on any mystical deduction; for he sees in history, especially in sacred history, a continuous manifestation of God's will. While with the Allegorists the spiritual sense replaces

the historical, destroyed to make room for it, the Apostle bases it on actual history. Here lies the difference between true and false usage of allegory. To illicit allegory history is a matter of indifference, to the true the force of its application depends on the actuality of the original story.

But let us turn to the allegory of St. Paul. He first tells the story of Abraham's two sons. Their names are Ishmael and Isaac. The first is the son of the bondwoman Hagar, the second of the freewoman Sarah. Both have the same father, but the one is born after the flesh while the other by promise. The Apostle then applies the spiritual sense of the story. The two sons and their mothers represent the two covenants — the old covenant of the Law, and the new covenant of the Gospel. Both are representatives of the only two large groups of mankind existing in the world — those who seek salvation by the works of the Law, and those who are saved by faith in the promises of the Gospel.

Description of the First Group

Let us look, for the present, at the representative of the first group of mankind.

Ishmael was the son of Hagar, an Egyptian bondwoman of Sarah, probably obtained during Abraham's sojourn in Egypt. After Abraham had been ten years in Canaan, and the promised son had not been born to him, Sarah, now 76 years old, despaired of sharing in the promise, and proposed earthly means to secure a son to Abraham and obtain the name of mother. According to the custom of the times, she gave her maid to Abraham.

Ishmael, the son born to Abraham by Hagar, was, as Paul here says, born after the flesh. He was a natural son born in the ordinary course of nature; he was born without promise. No word of God was given Abraham concerning the birth of Ishmael. In truth this son of Abraham was the fruit of unbelief; his birth was due to a natural but impatient misreading of the promise God had given the patriarch in his old age, "In thee and thy seed shall all families of the earth be blessed." That promise of posterity made to Abraham with a childless wife, was expressly designed to try his faith; but he had allowed it to be overborne by the reasonings of nature.

As son of Hagar who was not the divinely appointed spouse of Abraham but a bondwoman, Ishmael was born in bondage. In a spiritual sense, this means he was born under the Law. As such he was no heir of Abraham's promise; he had no claim on the privileges and spiritual blessings of the kingdom of God, no kinship with God's chosen people — the believers in His promise. Ishmael stands forth as the type of the carnal man, as the type of those who claim to inherit the blessings of flesh and blood he seeks inheritance in the kingdom of God; and with fleshly weapons passionately fights its battles.

Witness Ishmael's attitude towards the son of promise. Some fifteen years later, when Isaac was born to Sarah, Abraham's wife, and the customary feast was made, Ishmael was seen to be mocking. He takes up the child's name and turns it, on this public and festive occasion, into ridicule. Such an act was not only an insult to the mistress of the house and the young heir at a most solemn moment, it betrayed a jealousy and contempt in the part of Hagar's son toward his halfbrother which gravely endangered Isaac's future. It was a forecast of enmity and future persecution the son of promise was to suffer at the hands of him who was born after the flesh.

The Covenant of the Law Typified by Hagar and Ishmael

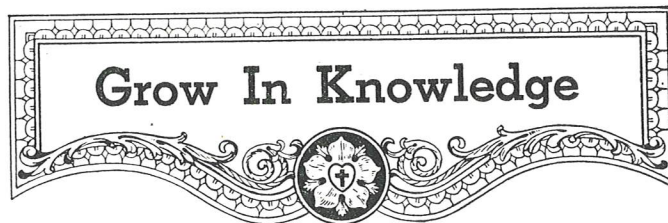
"Tell me, ye that desire to be under the law, do ye not hear the Law?" These words of the Apostle leave no doubt as to what he refers. It is the covenant of the Law he has reference to. As such he describes it in the following words: "These are the two covenants: the **one** from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

The covenant of the Law finds its representatives in the religious attitude of "the Jerusalem which now is." At the time of the Apostle, and during the old dispensation, Jerusalem was no longer the mother of freemen. The boast, "we are Abraham's sons; we were never in bondage" (John 8:33), was an unconscious irony. Her sons were loaded with self-inflicted legal burdens. Above all, they were, notwithstanding their professed law-keeping, enslaved to sin, in servitude to their pride and evil lusts. They were Ishmaelite sons of Abraham, with none of the nobleness and faith of their father. It could not be otherwise. The covenant of the Law "gendereth to bondage." A system of restrictions and ceremonial regulations, together with its appeals to fears, could not make freemen of them, but filled them with the spirit of servitude and fear.

It is so to this day. The bulk of mankind is passing under the grievous yoke of legalism. They would inherit the kingdom of God by various means of re-

form, trying to live upright before God and man; but they have no peace of soul, no forgiveness of sin, and share not in the inheritance of God's kingdom, but are enslaved to sin, held in bondage as "servants of corruption." There is but one way out of it — the covenant of grace and promise, faith in Jesus Christ the breaker of the bond.

J. J.



THE SIN OF DOING NOTHING

Whenever there is an issue brought to the attention of the people of God we experience a threefold attitude on the part of individuals and congregations. There are those who are for it, those who are against it, and those who are neutral, neither for nor against it. Jesus sums up this third attitude with the words, "He that is not with me is against me, and he that gathereth not with me scattereth." Back in the days of the Judges there is a case on record that impresses a valuable lesson. I have in mind the words in the song of Deborah, Judges 5:23, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

About 1300 B. C. Deborah, a prophetess, judged Israel. She had a general by the name of Barak. Deborah ordered him to call for 10,000 volunteers from the tribes of Sebulon and Naphtali to overthrow a foreign invader by the name of King Jabin, a Canaanite. Jabin had a general by the name of Sisera whose main military strength consisted in 900 chariots of iron. The able-bodied men of Sebulon and Naphtali responded with the exception of the men from Meroz. They staid at home and did nothing. What's wrong with that? In case Barak should come out of the war victorious they would enjoy the fruits of victory which cost them neither men nor money, and in case Sisera won they would enjoy favorable consideration because they had not taken arms against the invader. But Deborah and Barak in their song of triumph after the victory condemned this attitude on the part of Meroz as a cowardly and unbrotherly thing because they did not fight on the side of God and His people.

Meroz is forgotten, but the struggle between good and evil, between the people of God and the people of this world still goes on. God still calls on all to help who are in His Church. That means you and me. "We are laborers together with God." But many are guilty of the sin of doing nothing, the sin of the people of Meroz. Sadly we noted that state of affairs when we were gathering funds for the erec-

tion of our new seminary at Thiensville, the same situation prevailed at the time of the every member canvass, and apparently again in our present campaign, the synodical debt liquidation. Because of this attitude others must work so much harder. It's a gross injustice over against the faithful.

Today we are not fighting for land and cities but souls, both at home and abroad. We are not striving to keep the ground gained only, but by direct command of God we are endeavoring to extend the boundaries of the kingdom of God. We have been blessed with the Gospel of peace in Jesus Christ our Lord, and woe unto us if we fall into the folly of Meroz. Remember Capernaum! "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained to this day." Even in the matter of standing by the brethren, "be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap."

Arthur Sydow.

WHY EARTH BURIAL? WHY NOT CREMATION?

Man in all ages and all countries has had a considerate regard for the proper performance of rites for his dead. Among the Greeks and the Romans great importance was attached to the burial of the dead, and if a corpse remained unburied it was believed that the spirit wandered for one hundred years on this side of the Styx.

From Gen. 50 we learn the mode of procedure of the Egyptian burial. Forty days of embalming and seventy days of mourning, after which the body was deposited in the grave. "Some of the Indians had the custom of casting their dead to the vultures. Among the Hyrcanians we find that they kept certain dogs to devour the dead." Then in Rome they burned their dead. However, in early Rome burial and burning seem to have been in use side by side. "Afterwards burial seems to have prevailed until the close of the seventh century of the city, after the death of Sylla, who was burned." He is said to have been the first of the patrician Cornelli to be burned. After this time burning seems to have been the universal practice until Christianity was established in Rome. The early church fathers violently opposed burning on account of the intimate connection with pagan associations and superstitions. Cremation was a common practice among the Greeks. But among the Hebrews and other oriental people it never was the ordinary mode of disposing of their dead. Even among the Greeks we find that they often buried their bodies, instead of burning them. Cicero says that he thought that burial was the more ancient form of taking care of dead bodies. Lucian said: "While the Greeks burned their dead, the Persian buried."

The Bible tells us nothing about burial before the flood. However, from Gen. 3:19 "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken. For dust thou art and unto dust thou shalt return," — it is quite natural to make the deduction that they buried their corpses. After the flood we have numerous instances of burials mentioned: Gen. 23:19 — Sarah by Abraham; Gen. 25:9 — Abraham by Isaac and Ishmael; Gen. 35:19 — Rachel; Gen. 35:29 — Isaac; Gen. 50:13 — Jacob; Joshua 24:32 — Joseph; Joshua 24:29-31 — Joshua; Judges 16:30f — Samuel. Many others could be mentioned. The mode of procedure was on this order: closing or pressing the eyes shut, Tobias 14:15; Gen. 46:10; mouth also Jn. 11:44; washing the body, Acts 9:37; anoint with spirits aromatic, Gen. 50:2; Matt. 26:10; Jn. 12:17; Mk. 16:1; Lk. 24:1; 2 Cor. 16:14; swathe in grave cloth, usually linen, Jn. 11:44; 19:39f; placed upon the bier, 2 Sam. 32; Lk. 7:12f, and buried. The procession of course was largely made up of relatives and friends but led by professional mourners, Jer. 9:17; Amos 5:16. Amelia Edwards "It rose like the far off wavering sound of fany owls. It shrilled, swelled, wavered, dropt, and then died away, like the moaning of the wind at sea. We have never heard anything so wild and plaintive."

The earliest tomb that historians tell us about was the mound of earth heaped over the body, it is the form undoubtedly used by Moses when he killed the Egyptian. Ex. 2:13. There are two classes of burial that present themselves as of great antiquity, known as the raised mound, and the subterranean or excavated. The earliest tombs that historians tell us about are those of burial. There is little doubt that any and all different modes of disposing of the bodies of the dead are of later origin and that they may be termed as innovations. Of all of these the only one that has made any real progress that can be noted is that of urn burial or cremation. Though it is to us an innovation in the method of caring for our dead, it is by no means something new. It has been practiced by the ancients of India, the purpose of burning their dead being the need of the purifying flame. The fact that the purifying element was greatly desired and still is, may be shown by the formula that is being presented even today for a cremation committal. Cremation was practised by the Greeks and Romans. We are told that cinerary urns are to be found all over Europe, which, however, does not prove that cremation was in use where such urns are found. Many tribes carried their urns with them when they migrated, cremation having been practiced by them for this very purpose that they might take the remains of their people with them wherever they went.

The first cremation in this country is said to have been that of Col. Henry Laurens in 1792, and the

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source that tells us of this incident is very anxious for us to know that this man was a Free Mason. Cremation as the modern science was begun in Italy by Brunetti in the year of 1869. Since that time the movement has gained considerable momentum. The first crematorium in this country was built in 1876 in Pennsylvania. In 1894 it had reached such proportions that the "Lutheraner" carried an article on the subject. Now there is hardly a city of any size in this country that has not at least one crematorium. In Germany it has been the accepted practice for some time and is in very common use. The arguments in favor of cremation are that it does away with dangers connected with earth burial: the pollution of the ground by the decay of the dead bodies and thus the pollution of the source of drinking water. There are the overcrowded cemeteries and the churchyards that are considered menaces to the health of the population, especially in the larger cities. The price of cremation is cheaper than earth burial. This second reason can possibly be seen in the fact that in many places all county charges are cremated. Another reason that Sheba Hargraves advances and which she calls the most potent factor in promoting cremation is that it makes possible indoor burial. These are the reasons given in favor of cremation, with the addition, of course, of its being a preventive measure against the spreading of epidemics which reason our Professor Schaller acknowledged as valid. However, the Scriptural reasons that the advocates of cremation give are very poorly picked. Let us examine a few of them. 1 Sam. 31:12 — the case of Saul and his sons, a case of emergency: cf. 2 Sam. 21:12-14 and 2 Chr. 16:14 — the very great burning, not cremation, but burning of spices in honor of the king, cf. Jer. 34:5.

1 Kings 13:2 is not a case in point as it is simply a prophecy of the burning of bones of men previously buried and the burning of the bones of priests that had defiled the worship, cf. 2 Kings 23:16-20. Amos 6:10 clearly a case of pestilence and not a case of honorable burial rites.

According to the law as given Lev. 20:4 and 21:9 burning was reserved either for the living who were guilty of unnatural sins or such who had died under a curse; Achan, Josh. 7:25.

In the New Testament there is no instance recorded of cremation, either by Jews, heathen or Christian. The Bible does not give us definite instructions as to how we are to take care of the dead.

From Gen. 3:19 we take it that burial is to be compared to a seed that is sown; yet Gen. 3:19 says only that the body is to return to earth. Cremation would in no way interfere with the return of the body to the earth, but would, if anything, speed up the process. Schaller in his Pastoral says that cremation is foreign to the Christian way of thinking. A. G. in the "Lutheraner" is by far more vehement in his condemnation of cremation when he says: "Kein rechtschaffener Christ, der sich im Leben zu seinem Herrn Jesus bekannt hat, wird in seinem Tode ein Malzeichen der Feinde des Kreuzes Christi an sich nehmen wollen. Kein lutherischer Prediger wird sich und sein Amt so schaedlich wegwerfen, dass er bei einer Leichenfeier, die mit der Verbrennung der Toten endigte, sich irgendwie beteiligte."

George Eager of So. Baptist, Louisville, Ky., says: "While there is nothing anti-Christian in it and much in the sanitary considerations to call for it in an age of science, it is not likely that it will ever become the prevailing practice of Christendom."

—The Evangelist.

THE CURSE OF THE CLINKERS

This morning my furnace was ailing. Regardless of how much coal I threw into the fire, or how much I shook or turned the grates, it did not radiate the proper heat. The ashes in the firepot permitted itself to be shaken down, but did not fall through the grates. Nineteen years' of experience of winter firing taught me to recognize the cause of the trouble. I took a long iron rod and went at the painful duty of going down through the bed of fire, through the cooling ashes, and there right above the grates I dug up hard flatted pieces of molten metal. One by one I pulled them out, because they were too large to be caught by the clutches of the turning grates. These clinkers kept the ashes from falling through and kept the drafts from reaching the fire and so prevented the furnace from giving efficient service.

A parable came to my mind. The Church consists of fires burning for Christ and His work and are radiating His love into the world. The Word of God furnishes the fuel for the fire. The Law will shake down the ashes of our sinful nature and keep us humble and crushed in its clutches, so that Christ may dwell in us by love.

At times, however, there are some who have hardened their hearts to both Law and Gospel. Little by

little they have grown colder and harder. Each shaking brings them a little further away from the burning coals and soon they go to the bottom and remain entirely cold. They have become spiritual clinkers.

The curse, however, is not that they have become useless to the church, but are by their very hardness choking the fires that the Word of God must kindle in the hearts of all believers. Their bad example and their influence in the congregation is detrimental to Christ's Church.

The process of clinking is usually the same. The heart becomes hardened by sin, or is encumbered with worries or the pleasures of the world, or it has grown thankless to God's saving grace. Each succeeding month finds him less often at divine services, each year more neglectful of the Holy Sacrament, less willing to give to church and especially to Missions. Gradually he drops from church entirely.

Of course, the reasons given for such an attitude toward the church place the blame on others. But these reasons are symptoms of the disease that is gradually destroying the faith of the wayward. He objects to the **minister**: who is either too old or sickly to be understood, or too young and speaks too plainly; he is either not calling enough, or pesters the members too much; his sermons are either not interesting, or are meant for certain individuals; he is either too refined or too boorish; he is either too jolly or too sober-faced. He objects to the **officers**, who are either too careless, or too particular about making members do their duty; they are either too easygoing, or too brazen. Often they object to the **members**, who are either a bunch of hypocrites, or are too pious; they are either too high-flown, or too common; dress too well, or not good enough; either they are too stingy, or they pay too much and put the clinkers to shame. O yes, the **weather** comes in for its blame, poor weather: either it is too cold or too hot; too wet or too dry. Then the **services** are either too early, or too late to make trips. Either they have no **money** and feel ashamed to come to church, or they skimmed so long that now they should be permitted to enjoy their Saturday nights again — the church can wait — then, of course, they will be too tired to get up Sundays. (To the minister they say: "We were not feeling so good all week, and overslept." They can make him believe most anything!!?) And so we could go on — there are excuses plenty, but the real reason is that these people are not permitting the Law to shake off the ashes of the Old Adam, and so gradually become cold toward the Gospel, and each successive shaking of the Law and disturbance in the church brings them farther away from the burning coals — and they become spiritual clinkers. Then they will excuse themselves: "After all there are many who don't go to church. Besides, we are just as good as those who

go every Sunday." And with these excuses the devil leads them to hell.

It is a pity! But worst of all, as long as they are considered members of a church they have a choking effect upon the congregation. They will make others suspicious, indifferent, cold, careless, heartless. To these clinkers the congregation has a painful duty to declare them as sinners and heathen. Because the church has neglected this duty during the past years, it choked its fiery zeal for Christ! (Matt. 18).

— G. W. F. in Church Messenger.



Catholic Superstition In an article contributed by Evelyn A. Cummins to the *Christian Century* we read that the Catholic Church in America in its beliefs and practices has remained the same throughout the years and all over the world. Its doctrines, long ago fixed and forever frozen by the Council of Trent in the middle of the sixteenth century, do not change. Its religious practices of worship also are kept up here as in other lands, although, possibly, less openly. Rome does not change.

This is what Mrs Cummins has to say about the Catholic worship of saints, "The Virgin Mary has officially become the patron of the United States for Catholics. The most popular devotion just now is that to 'Our Lady of the Miraculous Medal.' The Vincentians in Germantown, Pennsylvania, control the Central Association of the Miraculous Medal in this country, and for every member enrolled 25 cents a year is received.' In 18 years it has distributed 9,817,000 medals and 7,463,000 booklets,' says an official bulletin." A little figuring here will convince the most doubtful that these millions of medals produce a yearly income of nearly five million dollars.

"Many are the indulgences," continues Mrs. Cummins, "to be gained by devotions to the Miraculous Medal. Says this booklet: 'It must be kept in mind that while some indulgences may be gained by those who carry the medal in their pocket or attached to their rosary, still the great wealth of indulgences can be gained only by those who are members of the 'Association of the Miraculous Medal,' and wear the medal on the breast suspended from the neck.' To do this one is invested by the priest."

After reporting some astounding and pathetic feats attributed to this medal by devout Catholics, the writer quotes a novena prayer in part: "O Immaculate Virgin Mary, mother of our Lord Jesus and Our

Mother, penetrated with the most lively confidence in thy allpowerful and never failing intercession, manifested so often through the miraculous medal, we thy loving and trustful children implore thee to obtain for us the graces and favors we ask during this novena, if they be beneficial to our immortal souls, and the souls for whom we pray: (Here privately mention your petition)."

Furthermore, "Religious orders are prone to forward these devotions. The Jesuits stress devotions to the Sacred Heart; the Dominicans are devoted to the Rosary; the Carmelites are promoters of the 'Little Flower.' On the feast day of the 'Little Flower,' who promised to send a shower of roses upon us from heaven, rose leaves are sold at shrines dedicated to her, and some say that at her canonization a copious shower of roses came down on the on-lookers. Just how this occurred is a subject avoided by most Catholics. The Franciscans and many other Catholics make a favorite of St. Anthony, and money given to obtain his intercession is known as 'St. Anthony's bread.' The Capuchin Franciscan Church of St. John, New York, has 'perpetual novenas' Mondays, the Miraculous Medal; Tuesdays, St. Anthony; Wednesdays, St. Jude; Thursdays, the Blessed Sacrament."

Even the old relics are coming into vogue in enlightened America. At a Franciscan monastery in Paterson, New Jersey, with official Vatican seals, a reliquary was discovered containing "the wood of the true cross of Christ, particles of wood from the table of the last supper, a particle from the tomb of the Virgin Mary, a particle from the cloak of St. Joseph, wood from the crib of the nativity, first class relics (particles of the body) of John the Baptist, Saints Joachim and Anne, the grandparents of our Lord, all the apostles," and so forth, and so forth.

But enough. Father Luther after the diet of Worms, when he was under the ban of the empire, from his hiding place at the Wartburg, made Cardinal Albrecht at Halle cancel his projected show of an endless array of relics of the saints, with an apology to Luther. Can any man today prevail against the growing superstition in America, fostered by the same Antichrist who ruled the hearts at Luther's time and seeks to rule all men's hearts today? Z.

* * * *

The Federal Council of Churches of Christ in America

This organization, dating back to 1908, was created to be "the officially cooperative instrument of Protestantism to demonstrate the practical effectiveness in achievement of important Christian tasks, and at the same time be an experiment in the field of larger Christian unity," as the Lutheran Herald well says. This somewhat loosely knit body, consisting of all manner of Prot-

estant church bodies, is quite thoroughly organized into councils and committees with different functions. It has lately made an effort to evangelize America, nothing less — in sending out a so-called Preaching Mission. Eighty missionaries visited 28 cities, spreading out to reach 1200 communities. Many preachers attended these meetings and still more laymen. As the Federal Council professes to have very little if anything to do with matters of faith and "theological questions," it is somewhat of a puzzle what these missionaries actually preached. Opinions are divided. Some say that there was too much Social Gospel and not enough of the "Christian Gospel," whatever that may be; and others were of the exactly contrary opinion. The purpose was to convert America to Christ, or rather to make it Christ-minded, as the new phrase is. The effect and result are very much in doubt.

As an organization that is to serve as a political and civic adviser to the affiliated churches, the Council deals "with questions of social service, international justice, goodwill between Jews and Christians, relations with churches of other lands, Christian education, social hygiene, temperance, motion pictures, radio and drama, army chaplains, war and peace, the religious press, and other problems." From which it can be seen that this body is so busy with many other things that it cannot possibly do anything about preaching the one Gospel of salvation — or are these things the Gospel of salvation?

The Council "sponsors a religious broadcast given free by the National Broadcasting Company, because it claims to represent the Protestant Church of America, including the Lutheran Church, and occasionally giving a Lutheran pastor the privilege of preaching. The denominational broadcasts such as that of Dr. Maier of St. Louis have to pay for the broadcasts. Jews and Catholics have free radio time representing as they do the other branches of religion. "So the Lutheran Church, willy nilly, is represented by this Federal Council to the great confusion of mind of the American public.

We, of course, repudiate this Council as our spokesman, because it is a body for worldly aims only. Its shallow morality is not based upon the true Christian faith, nor is it a product of true Christian belief. We cannot have fellowship with them, as this Council rejects fundamental Christian doctrines. The Southern Methodists and the Southern Baptists do not affiliate with the Council. Neither do the Lutherans who still believe in the Bible as the Word of God.

But the Council must profess some belief. What is it? The Western Recorder contains this statement — we are still quoting the Lutheran Herald, "It is true, and the greater the pity, that the recognized leaders of the Federal Council do not believe in either

the verbal or the plenary inspiration of the Scriptures. They believe in a spotted theory of inspiration of the Bible, and their whole attitude loudly suggests that they regard themselves and their fellow liberals the only ones who know the inspired spots. The ruling group of the Federal Council reject the doctrine of the Deity of Christ and deny that His blood makes a full atonement for sin."

Thus the Federal Council of Churches of Christ in America is a body of men who are very busy about destroying the one true way of life for all sinners. They are pulling down the true Christ, Son of God and man, despising His precious blood as a ransom for our sins, and set up in His place a golden image, but quite dead, of a Christ who as a good man came to bring to all men loaves and fishes, higher pay and more equal prosperity. They are the enemies of Christ whose God is their belly. Phil. 3:19. Z.

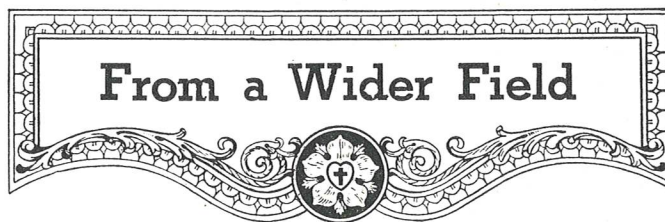
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Elastic Morals Sinful man has ever chafed under the restrictions which God placed upon his life and conduct by means of the ten commandments. These restrictions are regarded as burdensome, and efforts are continually being made to get rid of them. Also in this respect apply the words which the psalmist puts into the mouths of the enemies of God in the second psalm, "Let us break their bands asunder, and cast away their cords from us." Pleasure-seeking worldlings find that the ten commandments interfere too much with their plans and desires, and, in keeping with the modern psychological teaching to allow no inhibitions to interfere with natural self-expression, simply disregard them.

When men have adopted a wrong course, it is customary with them to seek some explanation which would justify it. Pleasure-bent youth may dismiss the whole matter with a "We are entitled to some fun!" Others say that the ten commandments have outlived their usefulness and that conceptions of what is right and what is wrong naturally change as the world progresses. Speaking before the Association for the Advancement of Science some months ago, Dr. H. E. Barnes said "that the ten commandments are to be obeyed when their precepts and advice can be proved to square with the best natural and social science of the present." In other words, if you want to know what is right or wrong, then do not consult the ten commandments (they are outmoded) but merely public opinion. If everybody is doing it, then you can do it too, regardless of the ten commandments. Fashions in morals as in dress naturally change with the times, they argue. An editor aptly comments, "Not a very sound system of morals to teach if the race is to be lifted up."

God never intended the ten commandments to be elastic. He said, "Cursed be he that confirmeth not

all the words of this law to do them." Neither did Jesus regard them as outmoded after being in force for 1500 years, for He said, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." This unchangeable, inexorable nature of the divine law must be upheld if even outwardly decent conduct is to be preserved and, most important of all, if men are to realize their sinful state and their need of such a Savior from sin and condemnation as the Gospel offers sinners in the person of Jesus Christ. I. P. F.



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 TRAURIGKEIT, O HERZELEID

What grief, alas,
Hath come to pass
To cause such sore lamenting?
See the Father's only Son
To the grave descending?

What sore distress!
What bitterness!
God dead by crucifixion!
Thus His love for us hath wrought
Heaven's benediction!

This harm was done
To God's own Son
By my and your transgression;
Aye, of great iniquity
We must make confession.

Thy bridegroom see
Who willingly
For thee His life is giving;
Yea, He is the Lamb of God,
Slain for all the living.

Sweet countenance,
Thou hope of saints,
To grief Thou hast consented;
By all dwellers of the earth
Thou must be lamented.

Surpassing mild
Thou lovely child,
Son of the virgin lowly;
None can unrepenting see
Crimson flood so holy.

O blessed he
Eternally
Whose faith here apprehendeth
Why the Lord of Glory thus
To the grave descendeth.

O Jesus blest,
My Help and Rest,
With tears I now entreat Thee:
Make me love Thee to the last,
Till in heaven I greet Thee!

Edw. Sauer, Tr.

CHURCH TROUBLES IN MEXICO

The general amnesty for political prisoners just proclaimed by President Cardenas of Mexico seems to indicate that a better feeling is being reached between church and state. The conflict has been going on now for more than a decade.

Just now all eyes are focussed on Orizaba, Vera Cruz, where enraged Catholics seized fourteen churches. It was here that the tragic killing of a fourteen-year old girl is to have occurred (so the daily papers reported) while a group attending religious services was being arrested. However, the priest who admitted conducting a mass, contrary to law, was later released.

We are all well enough acquainted with the events that led to this long and oftentimes bloody conflict between the Catholic church and the state of Mexico. It was the result of Romish greed, graft, political influence and control. Now when Mexico revolted against a long history of oligarchy she also shook off the yoke of the Catholic church to attain a complete freedom and independence. How well she succeeded time alone will tell. But, whatever the provocation for the outburst against the Catholic church and the abuses of this church and her priests may have been, Mexico will reap the inevitable harvest of a disintegrated nation, internal strife and revolt, unless she finds a satisfactory solution to her problems. This she must do without much delay.

We hope that Mexico will find the solution to her most perplexing problem in declaring full separation between church and state, which also means and implies freedom of education. Now that she has rid herself of Rome's influence, as far as the government is concerned, this may be safely done. By taking this step Mexico may hope for a thriving, peaceful, happy nation.

W. J. S.

AFTER HERO-WORSHIP WHAT?

New York's "Hell's Kitchen" and "dead end" streets are going to experience a revival if the Adventurer's Club of New York has its way in the matter. They are going to "salvage America's tens of thousands of underprivileged boys from budding careers of crime." So reports the Milwaukee Journal of January 24. Such an ambitious program ought to meet with hearty approval everywhere.

Just what is the program of this newest among the thousand odd clubs of like ilk throughout this vast land of ours? What means are they going to employ to reform these children of "Hell's Kitchen" and

"dead end" streets? We wonder that there is really an unused and untried idea left to try. There isn't, of course! When men leave the Bible, the Gospel out of their plans to reform, reclaim men from the power of the devil and sin there needs must be confusion and finally exhaustion of ideas and plans that never would have worked anyhow. The Adventurer's Club of New York has revamped an old idea and put it into a new garb. They are going to elevate the moral character of these aforementioned boys and purge their minds and keep them from the paths of crime by giving them — new Gods. These new gods are the heroes of our day — Jack Dempsey, Lou Gehrig, Eddie Rickenbacker, Joe Cook, Vincent Lopez, etc. We are not going to take issue with the club on its choice of gods for these young lads. If men are to serve as gods these men are, perhaps, as good as any.

On the 23rd of January a banquet was arranged for some 800 youngsters and their heroes, their gods to be. At this banquet, held in the ballroom of a Times square hotel, the boys were permitted to brush elbows and to sit at the same table with their heroes." No doubt, these boys stared at them across the table with wide eyes and open mouths. Speakers encouraged them to emulate the example of these men and to follow in their footsteps. The names and addresses of every boy in attendance were carefully recorded and it is the intention of the club to keep in touch with them through its many celebrated members.

Yes, but after hero worship what? Every attempt to reform man that does not acknowledge the sinful quality of the heart from its youth up and disregards the Word of God as the means of reform must end in dismal failure. In fact, these moralists are in greater danger than the boys from "Hell's Kitchen" themselves. When these "reformers" get through with them they will be unfit for the Kingdom of God.

God's remedy is the only one absolutely effective, "My son, give ME thine heart and let thine eyes observe MY ways." Prov. 23:26. W. J. S.

DECADENCE OF THE FAMILY

Dr. George W. Crane, the well known psychologist of Northwestern University, at the annual meeting of the Institute on Family Relations which was attended by 400 members and guests, among them judges, social workers, police officers, teachers and doctors, delivered a scathing denunciation of the decline of the American family. He stressed that a complete social collapse must inevitably follow in the wake of the birth decline in its present alarming extent. He blames the one-child family for much of the social evil of the present day. An investigation of 5,000 marriages which terminated disastrously revealed that the "only" child was involved 10 to 1 and the "only" child on marrying was ten times more likely to end

in the divorce courts than the child coming from larger families. Socializing the one child family also has its difficulties. The nursery school has been tried with some success, but, says Dr. Crane, "There is no substitute for the socializing influence of another child." He also believes that the "frills" of the marriage ceremony tend to impress upon the couple the importance of the event. "Don't let the youngster run to a justice of the peace at 1 A. M., sign a register, and consider that an adequate ceremony," he warns. "The veil, the music, the banns, form excellent insurance against easy divorces. When a marriage ceremony is a function which has been witnessed by members of the community, there will be an incentive to keep the respect of the community and keep the marriage intact."

Roger Babson, the famed statistician and a Christian, also expressed his mind recently on this subject but from a Christian point of view. He says, "A willingness to sacrifice to have more children and to give them home Christian training is fundamental to the Church. We must encourage our members to be more virile, spiritually and mentally. This requires taking a firm stand against liquor, gambling, late parties, questionable movies and other things that are sapping the life of our churches. We must expect to be different from the world if we are to lead the world. We must again be willing to be laughed at and called "queer."

In quoting these men we do not mean to be understood as though we subscribed to all they say. We merely quote them to show that men, who are really honest, intelligent leaders in the nation see the present dangers very clearly. This fact ought to encourage the Church and the Christian home of our day to wage a stern battle against the rampant sins of the time. Let us begin once more to stress the HOME and keep its God-given functions inviolate. Let us not overlook the SOCIAL aspect of the family life. The family belongs TOGETHER and all activities (though they be in the church itself) that tend to separate the members of a family night after night, disrupt the HOME and the SOCIAL life of the family circle. Only where the Christian social life is diligently practiced can Christian training of the children meet with any degree of success. W. J. S.

— Many have trouble to understand the Bible. It seems to them a book of mystery, or of inconsistency and contradiction. Let them obey the truth they know, and honestly repent of sin, and those difficulties and inconsistencies will vanish like mists before the rising sun. A proud and impenitent heart cannot see straight. — Selected.

— There is no calamity but sin; for everything else let God be praised. — Luther.

Synodical Conference

APPOINTMENT OF A COMMITTEE

The Synodical Conference at its last meeting in Indianapolis adopted the following resolution:

"We recommend that this overture (pertaining to the transfer of the theological department from Greensboro, N. C., to Selma, Ala., or Springfield, Ill.) and all related questions be referred to a special committee for study and consideration, the committee to be appointed by the Chair with instructions to report at the next convention of the Synodical Conference."

It also adopted this resolution:

"This interim committee is also to study the problem of a constitution for the Negro Mission congregations."

In accordance with these resolutions I have appointed the following brethren to serve on this committee:

Rev. J. G. F. Kleinhans, Chairman, Staunton, Ill.
 Prof. H. B. Hemmeter, D. D., Springfield, Ill.
 Rev. L. A. Wisler, St. Louis, Mo.
 Rev. R. O. Buerger, Milwaukee, Wis.
 Rev. Adolph M. Harstad, Madison, Wis.
 Rev. J. S. Bradac, Whiting, Ind.

L. Fuerbringer,
 President of the Evangelical Lutheran
 Synodical Conference of North America.

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. 346

- O God, Thou faithful God,
 Thou Fountain ever flowing,
 Who all we need in life
 In mercy art bestowing,
 Give me a healthy frame,
 And may I have within
 A conscience free from blame,
 A soul unhurt by sin.
- Lend Thou me strength to do
 With ready heart and willing,
 Whate'er Thou shalt command,
 My calling here fulfilling;

To do it when I ought,
With Thee at hand to bless
The work I thus have wrought,
For Thou must give success.

3. O let me never speak
What bounds of truth exceedeth;
Grant that no idle word
From out my mouth proceedeth;
And when my place in life
Impels my lips to speak,
Help me avoid all strife
And gently bear the weak.

4. If dangers gather round,
Still keep me calm and fearless;
Help me to bear the cross
When life is dark and cheerless;
And let me win my foe
With words and actions kind.
When counsel I would know,
Good counsel let me find.

5. And let me with all men,
As far as in me lieth,
In peace and friendship live;
And if Thy gift supplieth
Great wealth and honor fair,
Then this refuse me not,
That naught be mingled there
Of goods unjustly got.

6. And if Thou length of days
Hast here on earth decreed me;
If Thou through many ills
To ripe old age wilt lead me,
With patience me endow,
Avert all sin and shame,
And crown my furrowed brow
With honor free from blame.

7. Let me depart this life
Confiding in my Savior;
Do Thou my soul receive,
That it may live forever;
And let my body have
A quiet resting-place
Beside a Christian's grave;
And let it sleep in peace.

8. And on that solemn day
When all the dead are waking,
Stretch o'er my grave Thy hand,
Thyself my slumbers breaking;
Then let me hear Thy voice,
Change Thou this earthly frame,
And bid me aye rejoice
With those who love Thy name.

No. 372

1. Where'er I go, whate'er my task,
The counsel of my God I ask,
Who ruleth all things right;
Unless He give both thought and deed,
The utmost pains can ne'er succeed,
And vain must be man's might.

2. I travel to a distant land
To serve the post wherein I stand,
Which He hath bid me fill;
And He will bless me with His light,
That I may serve His word aright,
According to His will.

3. And though through desert wilds I fare,
Yet Jesus Christ is with me there,
The Lord Himself is near;
In all my dangers He will come,
And He who kept me safe at home,
Will keep me safely here.

4. His holy angel being near,
My enemies I need not fear,
For he protects me well;
I owe it to my faithful Guide,
Who never yet hath left my side,
That safely I may dwell.

5. Yes, He will speed me on my way,
And point me where to go and stay,
And help me still and lead;
Let me in health and quiet live,
And time and wind and weather give, —
Whatever I may need.

6. And since my course is traced by Him,
I will not fear the future dim,
But go as He ordains,
Well knowing, naught awaits me there
Too hard for me through Him to bear;
His goodness o'er me reigns.

7. To Him myself I wholly give,
At His command I die or live,
I trust His love and power;
And if tomorrow or today
His summons come, I will obey,
He knows the proper hour.

8. But if it please that love most kind,
And if this voice within my mind
Be whispering not in vain,
I yet shall praise my God ere long
In many a sweet and joyful song,
When I am home again.

9. To those I love He will be near,
With His consoling light appear,
Who is my Shield and theirs;
And He will grant beyond our thought
What they and I alike have sought
With tears and fervent prayers.

10. Then, O my soul, be not afraid,
On Him who thee and all things made
With calm reliance rest;
Whate'er may come, where'er we go,
Our Father in the heavens must know,
In all things, what is best.

No. 381

1. Rise, my soul, to watch and pray,
From thy sleep awaken,
Be not by the evil day
Unawares o'ertaken;
Satan's wiles And his smiles
Come with strong temptation
To obstruct salvation.

2. Therefore rouse thee, and forsake
All thy sinful sleeping;
Lest there follow in its wake
Woe and bitter weeping.
O beware! Soul, take care!
Death in sins might find thee
Ere you look behind thee.

3. Watch against the devil's snares
Lest asleep he find thee;
For, indeed, no pains he spares
To deceive and blind thee;
Satan's prey Oft are they
Who secure are sleeping
And no watch are keeping.

4. Watch! Let not the wicked world
With its power defeat thee.
Watch, lest with her pomp unfurled
She deceive and cheat thee.
Watch and see, Lest there be
Faithless friends to charm thee,
Who but seek to harm thee.

5. Watch against thy flesh, my soul (thyself)
Lest with grace thou tiffle;
Let not self thy thoughts control
Nor God's mercy stifle.
Pride and sin Lurk within
All thy hopes to scatter;
List not when they flatter.

6. But while watching, also pray
To the Lord unceasing.
He will free thee, be thy Stay,
Strength and faith increasing.

O Lord, bless In distress,
And let nothing swerve me
From the will to serve Thee.

7. Therefore let us watch and pray,
Knowing He will hear us,
As we see from day to day
Dangers ever near us,
And the end Doth impend, —
Our redemption neareth
When the Lord appeareth!

No. 402

1. Dearest Jesus, we are here,
Gladly Thy command obeying;
With this child we now draw near
In accord with Thine own saying,
That to Thee it shall be given
As a child and heir of heaven.
2. Yea, Thy word is clear and plain,
And we would obey it duly:
"He who is not born again,
Heart and life renewing truly,
Born of water and the Spirit,
Can My kingdom not inherit."
3. Therefore hasten we to Thee,
In our arms this infant bearing;
Let us here Thy glory see,
Let this child, Thy mercy sharing,
In Thine arms be shielded ever,
Thine on earth and Thine forever.
4. Cleanse it, Jesus, with Thy blood
From the sin-stain of its nature;
Let it rise from out this flood
Clothed in Thee, a new-born creature;
May it, washed as Thou hast bidden,
In Thine innocence be hidden.
5. Turn its darkness into light,
To Thy grace receive and save it;
Heal the Serpent's venom'd bite
In the font where now we lave it;
Here let flow a Jordan river,
From sin's leprosy deliver.
6. Gracious Head, Thy member own;
Shepherd, take Thy lamb and feed it;
Prince of Peace, make here Thy throne;
Way of Life, to heaven lead it;
Precious Vine, let nothing ever
From Thy side this new branch sever!
7. Now into Thy heart we pour
Prayers that from our hearts proceeded;
Our petitions heavenward soar,
May our warm desires be heeded.
Write the name we now have given,
Write it in the book of heaven.
or:
In the Book of Life in heaven.

No. 413

(No. 328. Australian)

1. In Thee alone, O Christ my Lord,
My hope on earth remaineth;
I know Thou wilt Thine aid afford,
Naught else my soul sustaineth.
No strength of man, no earthly stay
Can help us in the evil day,
Thou, only Thou, canst aid supply,
To Thee I cry,
On Thee I bid my heart rely.
2. My sins a heavy burden rise,
I mourn them with contrition;
Grant, through Thy death and sacrifice,
To me a full remission.
Lord, show before the Father's throne
That Thou didst for my sins atone;
So shall I from my load be freed;
Thy Word I plead,
Keep me, O Lord, each hour of need.

3. O Lord, in mercy stay my heart
On faith's most sure foundation,
And to my inmost soul impart
Thy perfect consolation.
My life be love supreme to Thee, —
To all men with sincerity;
And at the last, when comes my end,
Thy succor send,
From Satan's wiles my soul defend.

No. 480

1. May God bestow on us His grace,
With blessings rich provide us,
And may the brightness of His face
To life eternal guide us,
That we His saving health may know,
His gracious will and pleasure,
And to the heathen nations show
Christ's riches without measure
And unto God convert them.
2. To Thee let all the heathen bring
Their reverent salutation,
And all the world rejoice and sing
With psalms of exultation;
For Thou shalt judge the earth, O Lord,
Nor suffer sin to flourish;
Thy people's pasture is Thy Word
Their souls to feed and nourish,
In righteous paths to keep them.
3. O let the people praise Thy worth,
In all good works increasing;
The land shall plenteous fruit bring forth,
Thy Word is rich in blessing.
May God the Father, God the Son,
And God the Spirit bless us!
Let all the world praise Him alone,
Let solemn awe possess us.
Now let our hearts say, Amen.



Our Synod

† PASTOR G. M. THUROW †

After a lingering heart-ailment Rev. G. M. Thurow died on Sunday, January 17, at the age of 57 years, three weeks later than a sister, Mrs. Reverend E. Dornfeld. He was the eldest son of the late Reverend and Mrs. Karl Thurow and was born at Root Creek, Milwaukee Co., June 7, 1879. Upon graduation from Concordia College and the seminary of the Wisconsin Synod, he accepted a call to the pastorate of Immanuel Congregation of La Crosse and was ordained to the holy ministry and installed into his pastorate in February, 1901, by his father.

During the thirty-six years of his ministry he served congregations at La Crosse, Bay City, Mich., Root Creek, Wisconsin Rapids, and, since October, 1924, the Evangelical Lutheran Congregation of St. John at Waterloo. In addition to his congregations he served the church at large for a number of years in the capacity as chairman of the Mission Board of the West-Wisconsin District and as its president from 1922-1928.

In 1903 he was married to Miss Louise Miller of La Crosse, who together with three daughters, one son, four sisters and one brother mourn his early departure.

Funeral services were held at Waterloo and Root Creek. At Waterloo Pastor W. A. Eggert and Prof. E. Wendland preached the sermons; President W. Nommensen, representing the District Synod, spoke of the faithful service Rev. Thurow rendered the church during the years he was president of the district. Appropriate hymns were sung by the mixed choir and the children's choir of the congregation and by a choir consisting of teachers and pastors. At Root Creek Rev. O. Kuhlrow preached a sermon in the English language and Prof. A. Pieper gave a short address in German. A choir of seminary students sang several verses of "O bleeding head and wounded." Rev. W. Mahnke officiated at the grave. His remains rest in the cemetery of his one time congregation and the place of his birth and boyhood years.

As a token of love and esteem many friends donated floral pieces, others availed themselves of a praiseworthy custom of donating "Memorial Wreaths." Thereby more than \$100 could be sent to the treasury for missions.

Pastor Thurow has been called to his heavenly home. In our memory, however, he will live for a long time as a kind, sympathetic helper of the needy and of those in distress, and, as a faithful and fearless defender of the Faith.

W. A. E.

† **MRS. REVEREND EMIL DORNFELD** †

Mrs. Anna Dornfeld, née Thurow, died of Pneumonia on December 27, after she had fairly recovered from a serious operation. Her parents were the now sainted Reverend and Mrs. Karl Thurow. She was born on July 30, 1880, at Root Creek, Milwaukee Co., where her father was pastor at the time. In 1900 she was married to Reverend Emil Dornfeld and lived for twenty years at Marshall, Wis. Since 1920 she lived in Watertown. As a truly Christian mother she had a pronounced share in molding the inclinations of her three sons toward entering the ministry. Seven years ago a great sorrow came to her through the death of her youngest daughter, Irmgard. Funeral services were conducted for her on December 30 in which the pastors J. Klingmann and W. A. Eggert preached the sermons. Interment was made on the Lutheran Cemetery at Watertown. Her husband, three sons — Arnold, Adelbert, Martin, and one daughter — Mrs. Rev. I. G. Uetzmann, survive. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

The sums of money donated by friends in the form of memorial wreaths were sent to the mission treasury of the Synod.

W. A. E.

Announcements

CHANGE OF ADDRESS

Rev. Armin L. Engel, 1010 First Avenue, North, Escanaba, Michigan.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet March 8 and 9, opening at 1 P. M., first day, at Colome, S. D., L. Sabrowsky, pastor.

Program: The Third Article, R. Bittorf; Practical Suggestions for Conducting a Sunday School, A. Eberhard; John 1:1-10, L. Tessmer; Essentials of Good Lutheran Church Music, H. Fritze; Sermon for Criticism, A. Degner; Matt. 5, F. Zarling.

Speaker: N. Mielke (L. Gruendemann).

Note: In your announcement mention whether or not you will arrive in time for Monday dinner.

L. Sabrowsky, Sec'y.

BOOK REVIEW

Songs for Children, Young and Old. By Edw. H. Sauer (Translator) and Martin Albrecht (Arranger). The booklet is in mimeographed, loose-leaf form. Price per booklet: 35c postpaid; extra sheets: 5c. Cheaper in quantities. Order from Martin Albrecht, Winnebago Lutheran Academy, Fond du Lac, Wis.

This is an attempt to preserve for our English-speaking children the familiar songs which we learned in our German schools and homes. The translation is a faithful reproduction of the German text in plain, simple English. The booklet consists of an equal number of sacred and folk songs for children. The musical arrangement, with two exceptions, is offered in two and three-part harmony, so attractive in its simplicity that most children will be delighted with it. These songs will be welcomed in our parochial schools and also in our homes where the singing of children has not become a lost art.

I. P. F.

Moody — Winner of Souls. By A. Chester Mann. Introduction by Harry A. Ironside, Litt. D., Pastor, Moody Memorial Church, Chicago, Ill. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

As we write there lack but three days of a century since the birth of one of the greatest evangelists the English-speaking Church ever knew, Dwight Lyman Moody. He was born at East Northfield, Mass., February 5th, 1837. This book is to commemorate the fact and bring to mind some of the chief things which Moody's life emphasizes and teaches.

In the Preface the writer states "No adequate biography of Dwight L. Moody has yet been written, and one wonders, at times, if there ever will be!" This book is not an attempt at a work of such pretensions; the author himself says, "it is neither an erudite appreciation nor an exhaustive survey" but nothing more than "a sincere, yet altogether inadequate tribute to the memory of a truly remarkable and righteous man, one hundred years after the date which marked his birth, and thirty-seven after the year in which he died."

The book presents two things: first, important phases from the life of the evangelist and secondly, the markers left to posterity by which we may know that he has passed by. Prominent among the latter are, of course, the Moody Memorial Church of Chicago, the Moody Bible Institute, and the Gospel Song in America.

We think that the writer has fulfilled the simple purpose at which he aimed. No doubt many will, as we did, read with interest what the writer has here laid down.

G.

Up to Jerusalem. By Paul E. Kretzmann. Published by Augsburg Publishing House, Minneapolis, Minn. Price, 50c.

Lent is near as we write; it will have begun by the time you read this. Here is a little book well suited to the season. As the name has probably told you, it proposes to guide and teach you as you pass through this blessed season of the Church Year. It offers short lessons — one for each day — for the whole Lenten season. There is first a Bible text, then a short explanation or meditation, as the text may suggest, and finally a stanza or two, generally in prayer form, from some appropriate hymn. We hope the book will be widely read.

G.

Minutes of the Seventy-seventh Annual Convention of the Ev. Luth. Augustana Synod of North America. Held at Gustavus Adolphus College, St. Peter, Minn., June 11-16, 1936. Print of Augustana Book Concern, Rock Island, Illinois.

This report is an inch thick and presents all manner of statistics pertaining to this synod and its work. A carefully prepared index offers the key to what is here set forth, while a number of cuts make the whole more attractive.

G.

Strenuous Days. Choice Thoughts for Daily Meditation. Compiled by Evangelist Zelma Argue. Print of Zondervan Publishing House, Grand Rapids, Michigan. Bound in paper, Price, 25c.

The selection is from a very wide field, there are quoted, for instance, Mrs. Wiggs in Lovey Mary and — the prophet Isaiah. Here is one that particularly met our favor: "Never compare the Bible with other books. Comparisons are dangerous. They speak from earth; this speaks from heaven. Never think or say that this Book contains the Word of God. It IS the Word of God. Supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, divine in authorship, regenerative in power, infallible in authority, universal in interest and personal application. Read it through. Write it down. Pray it in. Work it out. Pass it on. *It is the Word of God.* Smith Wigglesworth. This is worth the price of the book. May it be read.

G.

DAKOTA-MONTANA DISTRICT

July, 1936, to January, 1937

Rev. Eastern Conference

A. Birner, Hendricks	\$ 132.06
A. Birner, Arco	7.00
M. Keturakat, Mazeppa	
M. Keturakat, Germantown	
L. Lehmann, Raymond	102.55
L. Lehmann, Willow Lake	79.80
L. Lehmann, Hague	90.80
W. Lindloff, Elkton	265.53
W. Lindloff, Ward	176.90
W. Meier, Watertown	607.00
H. Rutz, Gary	126.18
G. Schlegel, Rauville	234.89
W. Sprengher, Grover	408.10
H. Sprenger, Marshall	226.15
H. Sprenger, Milroy	89.75
E. Schaller, Havana	
E. Schaller, Hidewood	29.85
E. Schaller, Clear Lake	57.06
H. Lau, Aurora	116.32
H. Lau, Bruce	44.15
H. Lau, Argo	35.91
H. Buch, South Shore	111.78
D. Rossin, Goodwin	76.31
D. Rossin, Altamont	20.95
G. Schmeling, Henry	118.31
G. Schmeling, Florence	78.93
G. Schmeling, Clark	34.94
A. Sippert, Estelline	32.45
A. Sippert, Dempster	85.44
Total	\$3,389.11

Western Conference

P. Albrecht, Bowdle	188.52
P. Albrecht, Theodore	68.15
S. Baer, Zealand	221.43
S. Baer, Hague	92.72
E. Gamm, Mobridge	133.50
E. Gamm, Glenham	95.25
H. Heckendorf, Akaska	123.11

H. Heckendorf, Eales	50.73
K. Sievert, Mound City	111.16
K. Sievert, Gale	41.22
J. Scherf, Roscoe	251.26
T. Bauer, Hettinger,	27.06
T. Bauer, Reeder	44.83
M. Cowalsky, Timber Lake	
M. Cowalsky, Trail City	
M. Cowalsky, Isabel	
M. Cowalsky, Bader School	
W. Dorn, Windsor	32.20
W. Dorn, Cleveland	5.10
J. Erhart, Jamestown	44.96
J. Erhart, Valley City	8.80
B. Hahm, Morrystown	32.63
B. Hahm, Watauga	16.50
B. Hahm, Miner	
O. Heier, Circle	78.00
O. Heier, Olanda	46.45
O. Heier, Brockway	43.97
O. Heier, Three Butte S.	5.32
W. Herrman, Tolstoy	87.51
W. Herrman, Loyalton	
E. Hinderer, Tappen	45.00
E. Hinderer, Streeter	2.00
R. Kettenacker, Terry	81.88
R. Kettenacker, Crow Rock	71.32
E. Krueger, Mandan	89.17
E. Kuehl, Lemmon	97.25
E. Kuehl, White Butte	49.87
E. Kuehl, Shadhill	37.00
P. Kuske, Elgin	148.32
P. Kuske, Burt	75.83
W. Lange, Marmarth	7.00
W. Lange, Biermann	14.00
W. Lange, Ives School	9.00
H. Mutterer, Flasher	39.43
H. Mutterer, Carson	
H. Mutterer, Carl	
W. Schmidt, Faulkton	79.60
W. Schmidt, Ipswich	92.82
H. Schnitker, Faith	81.75
H. Schnitker, Dupree	26.59
H. Schnitker, Ridgeview	2.50
H. Schultz, Hazelton	100.85
H. Wackerfuss, Bison	30.21
H. Wackerfuss, Drew	50.22
H. Wackerfuss, Athboy	18.03
H. Wackerfuss, Meadow	43.50
J. Wendland, McIntosh	65.97
J. Wendland, Paradise	42.03
J. Wendland, Selfridge	5.35
Total	\$3,256.87
	\$6,645.98

Non-Budgetary

W. Lindloff, Elkton	\$ 10.00
W. Lindloff, Ward	10.00
E. Schaller, Havana	6.33
E. Schaller, Hidewood	3.63
E. Schaller, Clear Lake	1.00
E. Schaller, Burt, Rental	10.00
J. Scherf, Roscoe	2.25
Total	\$ 43.21

To Retire Debts

H. Sprenger, Marshall	\$ 200.00
H. Heier, Circle	5.00
Total	\$ 205.00

S. E. JOHNSON, Distr. Treas.,
Dak. Mont. Dist., Watertown, S. D.

WEST WISCONSIN DISTRICT

Rev. November, 1936

H. F. Backer, Platteville	\$ 57.85
H. E. Bentrup, Stoddard	27.90
Alvin F. Berg, Norwalk	2.00
J. B. Bernthal, Ixonia	101.21
L. C. Bernthal, T. Trenton	212.43
A. Dasler, Fox Lake	24.50

A. G. Dornfeld, Hubbleton.....	12.01
A. G. Dornfeld, Richwood.....	23.11
M. F. Drews, Oak Grove.....	187.82
George T. Fischer, Bloomer.....	52.71
George T. Fischer, Eagleton.....	38.00
Gerhard Fischer, Mosquito Hill.....	42.00
Gerhard Fischer, Savanna.....	159.00
Wm. Fischer, R. 1, Merrill.....	76.00
E. C. Fredrich, Helenville.....	41.50
Paul Froehke, Winona.....	420.88
J. Gamm, La Crosse.....	1,545.83
Henry Gieschen, Fort Atkinson.....	589.24
F. Gilbert, Whitehall.....	5.00
John Henning, Jr., T. of Dallas.....	45.48
John Henning, Jr., T. of Prairie Farm.....	206.10
M. J. Hillemann, Marshall.....	48.59
O. E. Hoffmann, Elk Mound.....	2.50
O. E. Hoffmann, Poplar Creek.....	11.00
O. E. Hoffmann, Iron Creek.....	11.00
O. E. Hoffmann, Beyer Settlement.....	27.00
J. Klingmann and Wm. Eggert, Watertown.....	158.84
E. E. Kolander, Marathon.....	80.00
R. P. Korn, Lewiston.....	112.17
G. O. Krause, Stetsonville.....	5.00
H. Kuckhahn, St. Charles.....	20.75
O. P. Kuehl, Cambria.....	30.44
C. F. Kurzweg, Cochrane.....	28.02
C. F. Kurzweg, Cream.....	20.40
F. W. Loeper, Whitewater.....	204.40
Theo. H. Mahnke, Madison.....	71.50
G. C. Marquardt, Schofield.....	83.71
A. L. Mennicke, Fountain Prairie.....	6.75
A. L. Mennicke, Fall River.....	116.15
J. Mittelstaedt, Menomonie.....	58.90
Wm. Nommensen, Columbus.....	80.05
A. W. Paap, Johnson Creek.....	24.00
Aug. Paetz, Friesland.....	18.00
Aug. Paetz, Dalton.....	5.50
E. H. Palechek, Chaseburg.....	70.00
H. A. Pankow, Hustler.....	16.46
H. A. Pankow, Indian Creek.....	56.67
E. E. Prenzlów, Cornell.....	24.85
A. W. Sauer, Winona.....	477.98
H. C. Schumacher, Milton.....	133.80
J. H. Schwartz, West Salem.....	167.00
C. W. Siegler, Portland.....	15.48
C. W. Siegler, Bangor.....	33.00
K. A. Timmel, Watertown.....	95.00
E. Walther, Wisconsin Rapids.....	192.71
W. Weissgerber, Minocqua.....	21.80
W. Weissgerber, Woodruff.....	20.60
E. Zaremba, R. 1, Wausau.....	43.53
H. R. Zimmermann, Randolph.....	43.88
Total Budgetary.....	\$6,508.00

Memorial Wreaths

For Adelin Proppsch.....	\$ 11.00
(Rev. H. E. Bentrup, Stoddard, Wis.)	
For Mrs. W. Vieth, from Ladies' Aid Society, Norwalk, Wis.	2.00
(Rev. A. F. Berg, Norwalk, Wis.)	
For Mrs. Elizabeth Ebling, from Ladies' Aid, T. of Prairie Farm.....	3.00
For Mrs. Elizabeth Ebling, from Young People's Society, T. of Prairie Farm.....	2.50
(Rev. John Henning, Jr., T. of Prairie Farm)	
For Mrs. Emil Podewells, from Prof. and Mrs. A. Sitz, Mrs. J. G. Koeninger and daughter and Della C. Klingmann.....	21.00
(Rev. J. Klingmann, Watertown)	
For John Lepke.....	5.00
For August Wrobel.....	15.00
(Rev. E. H. Palechek, Chaseburg)	

* * * *

December, 1936

J. C. Bast, McMillan.....	\$ 100.00
J. C. Bast, March Rapids.....	43.75
Alvin Berg, Norwalk.....	56.45
Arthur Berg, Sparta.....	202.92
C. E. Berg, Ridgeville.....	39.33
J. B. Bernthal, Ixonia.....	100.51
L. C. Bernthal, T. Trenton.....	46.80
A. Dasler, Fox Lake.....	30.00

A. H. Dobberstein, Lime Ridge.....	12.00
A. H. Dobberstein, Loganville.....	26.00
A. G. Dornfeld, Richwood.....	29.00
A. G. Dornfeld, Hubbleton.....	23.00
F. F. Ehlert, Eitzen.....	24.00
A. J. Engel, Pardeeville.....	161.84
S. Fenske, Mercer.....	15.39
Wm. Fischer, T. Berlin.....	72.60
E. C. Fredrich, Helenville.....	255.37
J. Gamm, La Crosse.....	430.05
G. Gerth, T. of Merrimac.....	20.50
G. Gerth, Greenfield.....	28.00
Hy. Gieschen, Fort Atkinson.....	326.65
M. Glaeser, Wonewoc.....	263.70
M. Glaeser, Hillsboro.....	53.17
W. E. Gutzke, La Crosse.....	409.54
T. J. Haback, Medford.....	199.78
A. Hanke, Rollingstone.....	155.50
J. F. Henning, Amherst and Brush Prairie.....	53.12
John Henning, Jr., T. Dallas.....	6.84
John Henning, Jr., T. Prairie Farm.....	36.36
John Henning, Jr., T. Prairie Farm (Ladies' Aid).....	30.00
M. J. Hillemann, Marshall.....	41.91
R. C. Hillemann, Plum City.....	23.40
R. C. Hillemann, Eau Galle.....	41.45
R. C. Hillemann, Waverly.....	2.70
O. E. Hoffmann, Elk Mound.....	2.00
O. E. Hoffmann, Poplar Creek.....	10.00
O. E. Hoffmann, Iron Creek.....	15.50
O. E. Hoffmann, Beyer Settlement.....	24.50
R. C. Horlamus, Hurley.....	77.95
F. Kammholz, Rib Lake.....	15.30
F. Kammholz, T. of Greenwood.....	5.40
L. C. Kirst, Beaver Dam.....	567.55
J. Klingmann and Wm. Eggert, Watertown.....	868.80
E. E. Kolander, Marathon.....	100.00
R. P. Korn, Lewiston.....	150.56
R. P. Korn, Lewiston, Ladies' Aid.....	20.00
G. O. Krause, Stetsonville.....	88.00
G. O. Krause, Little Black.....	13.00
W. R. Krueger, Ixonia.....	61.32
H. Kuckhahn, St. Charles.....	55.50
O. P. Kuehl, Cambria.....	27.00
O. Kuhlow, Jefferson.....	7.00
C. F. Kurzweg, Cochrane.....	63.41
C. F. Kurzweg, Cream.....	36.60
Phil. Lehmann, Ableman.....	142.35
W. C. Limpert, Altura.....	40.95
A. W. Loock, T. Knapp.....	13.75
P. Lorenz, Watertown.....	99.81
G. C. Marquardt, Ringle.....	7.00
G. C. Marquardt, Wausau.....	25.00
G. C. Marquardt, Schofield.....	36.08
A. L. Mennicke, Fall River.....	28.32
A. L. Mennicke, Doylestown.....	64.50
A. L. Mennicke, Fountain Prairie.....	56.21
R. W. Mueller, Wilson.....	25.50
R. W. Mueller, Ridgeway.....	47.59
Theo. J. Mueller, La Crosse.....	75.00
M. J. Nommensen, Juneau.....	269.15
Wm. Nommensen, Columbus.....	71.75
W. O. Nommensen, Rozellville.....	64.10
W. O. Nommensen, Green Valley.....	24.92
E. J. Otterstatter, Tomahawk.....	90.00
A. W. Paap, Johnson Creek.....	44.00
E. H. Palechek, Chaseburg.....	100.00
H. A. Pankow, Indian Creek.....	42.45
H. A. Pankow, Hustler.....	41.19
J. H. Paustian, Barre Mills.....	524.14
N. E. Paustian, Oconomowoc.....	61.60
W. A. Paustian, Onalaska.....	95.46
E. E. Prenzlów, Cornell.....	34.85
J. M. Raasch, Lake Mills.....	158.03
H. Schaller, Tomah.....	151.98
J. H. Schwartz, West Salem.....	133.83
C. W. Siegler, Bangor.....	124.35
C. W. Siegler, Portland.....	18.00
G. M. Thurow, Waterloo.....	463.16
K. A. Timmel, Watertown.....	190.00
Gustav Vater, North Freedom.....	32.00
Louis Vater, Goodrich.....	6.50
A. A. Winter, Mauston.....	195.87
A. A. Winter, New Lisbon.....	74.26
L. A. Winter, Spirit.....	36.26
L. A. Winter, Prentice.....	25.92
L. A. Witte, Kendall.....	99.14

L. A. Witte, Dorset Ridge.....	23.12
R. F. F. Wolff, Cambridge.....	13.95
R. F. F. Wolff, Cold Spring.....	15.40
W. E. Zank, Newville.....	270.11
W. E. Zank, T. Deerfield.....	123.27
E. Zaremba, R. 1, Wausau.....	128.25
H. R. Zimmermann, Randolph.....	182.72
Budgetary	\$10,080.44
Non-Budgetary	82.37
	<hr/>
	\$10,162.81

Memorial Wreaths

For Mrs. William Wolf, from Rev. J. Gamm, La Crosse, Wis.	\$ 7.00
For Mrs. A. Baier, from Rev. J. Gamm, La Crosse, Wis.	3.00
For Mrs. Christ Haefner, from Haefner Children, \$25.00; Haefner Grandchildren, \$9.00; Immanuel's Ladies' Aid, \$5.00; Lower Circle of Ladies' Aid, \$5.25; Friends, \$8.00; Total for Home Missions.....	52.25
For Mr. and Mrs. Carl Schultz (Home Missions), from Mrs. Anton Zarnow and Mrs. Max Fischer.....	10.00
(Rev. W. Gutzke, La Crosse, Wis.)	
For Phyllis Guse, from St. Stephen's School and Faculty of Beaver Dam.....	15.25
(Rev. L. C. Kirst, Beaver Dam)	
For Rev. H. Jungkuntz.....	7.00
(Rev. O. Kuhlow, Jefferson)	
For John Krienke, from August Redman, Charley Ebert, Henrietta Ebert, Nephews and Nieces.....	6.25
(Rev. A. L. Mennicke, Doylestown)	
For Memorial Wreath, from Rev. J. H. Paustian, Barre Mills	1.00

H. J. KOCH, Treasurer.

ACKNOWLEDGMENT AND THANKS

Donations received by Dr. Martin Luther College during October, November and December, 1936: 218½ gal. canned goods; 17½ gal. jam, jelly and preserves; 12½ gal. lard; 120 lbs. sugar; about 15 bu. apples, plums and peaches; cranberries; rhubarb; 1 gal. and 23 combs honey; 2½ gal. syrup; ½ lb. tea; 52 doz. eggs; 10 lbs. cheese; 115 lbs. flour; 10 lbs. pop corn; 35 lbs. soap; 56 bu. vegetables; 33½ bu. potatoes; 19 sacks grain; 3 dressed chickens; \$75.50 in cash.

The following congregations and individuals contributed toward these donations: The congregations of Rev. C. Plocher, Litchfield, Minn.; Rev. J. E. Bade, Balaton, Minn.; Rev. H. Nitz, Rockford, Minn.; Rev. B. Borgschatz, New Ulm, Minn.; Rev. H. Boettcher, Gibbon, Minn.; Rev. R. Heidmann, Arlington, Minn.; Rev. J. C. A. Gehm, Darfur, Minn.; Rev. R. Schierenbeck, Sanborn, Minn.; Rev. P. Gedicke, Essig, Minn.; Rev. G. Albrecht, St. Peter, Minn.; Rev. G. Hinnenthal, New Ulm, Minn.; Rev. E. Birkholz, St. James, Minn.; Rev. I. Albrecht, Fairfax, Minn.; Rev. M. Wehausen, Morton, Minn.; Rev. E. Fritz, Wellington Twp., Fairfax, Minn.; and Mr. Ernest Knesel, Spring Valley, Wis.; Miss Minnie Schultz, Litchfield, Minn.; Mrs. Wm. Ley, St. Peter, Minn.; Mr. and Mrs. Carl Hopp, Nicollet, Minn.; Mrs. Frank Gessner, St. Peter, Minn.; Rev. V. F. Larson, Hanska, Minn.; Mr. Robert Pless, Gibbon, Minn.; Mrs. Carl Sievert, Gibbon, Minn.; Mrs. Hattie Bahne, Mrs. E. P. Raddatz, and Wm. Uhlrich of Redwood Falls, Minn.; Mrs. R. W. Fischer, Arlington, Minn.; Mr. Otto Fixen, New Ulm, Minn.

We wish to express our hearty thanks to all the donors.
C. L. Schweppe.

We are grateful to the following kind friends of our East Fork Mission School and Orphanage for their generous gifts, which spread Christmas cheer to so many little hearts:

Arizona: Stolp, Mr. and Mrs. H. C., McNeal; J. H., 1653 Grand Ave., Phoenix; Phoenix, Miss Sadie, Phoenix, Box 332; Ladies' Aid, Rev. R. Zimmermann, Prescott; Ahrens, Anna D., 127 E. 2nd St., Tucson; Dorcas Society, Rev. E. A. Sitz, 721 N. 2nd Ave., Tucson; Donner, Ilene and Irene, Tucson; Rhodes, Miss, Whiteriver; Schuster & Calvert, Whiteriver; Sunday School, Rev. E. E. Guenther, Whiteriver; Swanson, Anna May, Whiteriver.

California: Ruth Circle, Mrs. F. G. Kalousek, 1881 3rd St., La Verne; Ladies Mission Auxiliary, Mrs. E. Hintz, 3265 Sacramento St., Lodi; Israel, Louise, Los Angeles; Sewing Circle, Rev. Arthur Michael, 746 W. 18th St., Los Angeles; Ladies' Aid, Rev. H. W. Schmitt, 11509 Burbank Blvd.,

North Hollywood; Ladies' Aid, Rev. Paul Dickman, Pomona; Rev. J. H. Heisermann, Pomona.

Colorado: Thomson, Mrs. George K., 119 Clarkson St., Denver.

Indiana: Hansing, Rosina, 1420 Pleasant St., Indianapolis; Franke, H. F., 817 Northwood Blvd., Ft. Wayne; Priscilla Circle, Ella Barthel, 3114 S. Harrison Blvd., Ft. Wayne; Schoppmann, Mrs. H. D., New Haven.

Iowa: Martin, Emil C., 8 8th St., N. W., Mason City; Miller, Wm., R. 2, Paullina.

Maryland: Muhly, Florende and Marie, 1514 S. Charles St., Baltimore.

Massachusetts: Wild, Louise and Sister, 11 Stonepath Lane, Easthampton.

Michigan: Ladies' Aid and Individual Donors, Rev. A. G. Wacker, R. 4, Ann Arbor; Ladies' Aid, Rev. J. F. Zink, Bay City; Woman's Home Missionary Society, Mrs. A. F. Scharer, 935 Dunlap Ave., Menominee; Mission Circle, Mrs. Caroline Drews, 877 Sturtevant, Plymouth; Ladies' Aid, Rev. C. H. Schmelzer, Riga; Ladies' Aid, Young People's Society, Men's Club, Rev. M. A. Haase, 654 Indiana Ave., South Haven.

Minnesota: Wendland, Mrs. Hulda, Carl, Augusta, Mathilda, Balaton; Ladies' Aid, Mrs. H. O. Wolff, Buffalo; Gensmer, M. and Son, Caledonia; Behm, Mrs. G. C. A., Darfur; Luth. League, Rev. J. Gehm, Darfur; Posen Ladies' Aid, Mrs. Hugo Fiene, R. 2, Echo; Y. P. S., Rev. Hy. Boettcher, Gibbon; Brueshaber, H. and M., Lake City; Brandt, Miss M., Mankato; Emmel, Mrs. B., Mankato; Ladies' Auxiliary, Rev. A. Ackermann, 213 E. Spring St., Mankato; Hempel, Mrs. E. G., New Ulm; Retzlaff, Mr. and Mrs. F. H., New Ulm; Sperling, Miss I. A., New Ulm; Stelljes, Mr. and Mrs. Wm., New Ulm; Keller, Hannah, Red Wing; Ladies' Aid and Y. P. S., Rev. H. C. Nitz, Rockford; Ladies' Aid, Rev. H. Kuckhahn, St. Charles; Michael, Mr. and Mrs. Alb., St. Charles; Pagel, Mrs. Paul, St. Charles; Jr. and Sr. Walther League, Rev. J. Schumacher, 1680 Minnehaha St., St. Paul; Ladies' Aid, Rev. Wm. C. Albrecht, Sleepy Eye; "A Friend"; St. Matt. Women's Club, Esther Thaldorf, Winona; Ladies' Aid, Mrs. P. J. Koehler, Wood Lake; Luther League, Elmer A. Borgschatz, Zumbrota.

Missouri: Rupp, Mrs. John, Monett.

New Mexico: Indian Luther League, A. E. Johnson, Box 1300, Albuquerque.

Nebraska: Burger, Mrs. Anna B., Beatrice; Ladies' Aid, Rev. E. J. Hahn, Gresham; Ladies' Aid, Rev. Im. P. Frey, Hoskins; Ladies' Aid, Emil Raasch, R. 3, Norfolk; Doerr, Mrs. C. H., 3123 So. 19th St., Omaha; Wietzke, Rev. Wm., Shickley.

Ohio: Cincinnati, Mrs. C. L., 1505 Brewster Ave., Evans-ton, Cincinnati; Hill, Clara L., 6165 Morton Ave., Cleveland; Rauch, Mrs. C. J., Jenera; Trinity Luther Society, Doris Rauch, Jenera; Ladies' Aid, Mrs. W. H. Crook, 222 N. High St., Lancaster.

Pennsylvania: Osborn, Mrs. H. W., R. 1, Box 80, Belle Vernon.

South Dakota: Ladies Aid, Mrs. Henry Friedrich, Aurora; Baker, Mrs. S. W., Clark; Schmidt, Clara, Clear Lake; Ladies' Aid, Rev. Lee Sabrowsky, Colome; Ladies' Aid, Rev. H. E. Rutz, Gary; Ladies' Aid, Mrs. Andrew Zirbel, South Shore; Rauville Ladies' Aid, Rev. G. J. Schlegel, R. 1, Watertown.

Washington: Ladies' Aid, Mrs. Don Jaquish, Omak.

Wisconsin: Ladies' Aid, Rev. O. P. Medenwald, Amery; Medenwald, Rev. O. P., Amery; Ginnow, Marie, 1341 W. Lawrence, Appleton; Miller, Irene, 1420 N. Oneida St., Appleton; Plumb, Helene, A. A. L. Bldg., Appleton; St. John's Luth. Choir, Vera A. Hafenstein, 1005 Birch St., Baraboo; German Ladies' Aid, Mrs. Anna Kalin, Barron; Brenner, Mrs. C., Beaver Dam; Hoyer, Mrs. Ed., Beaver Dam; Krueger, Mrs. Emilie, Beaver Dam; Ladies' Aid, Rev. L. Kirst, Beaver Dam; Lentz, Sadie, 119 Franklin St., Beaver Dam; Mission Aid, Mrs. Harry Boettger, 311 Front St., Beaver Dam; Stange, Mrs. Eddie, Beaver Dam; Ladies' Aid, Rev. M. Sauer, Brillion; Ladies' Aid, Mrs. Frank Peterka, R. 1, Caledonia; Rolloff, E. D., Mt. Calvary; Ladies' Aid, Mrs. Ella McMonagle, Coleman; Karsten, Mrs. Chas. L., 403 Main St., Columbus; Ladies' Aid, Rev. W. F. Zink, Dale; Ladies' Aid of Fontenoy, Rev. Norman Schlavensky, Denmark; Henning, R. W. and Co., Eldorado; Ladies' Aid of Poplar Creek, Rev. O. E. Hoffmann, Elk Mound; Fuhrmann,

Mr. and Mrs. and Sons, Elmwood; Wegner, Bertha, Ft. Atkinson; Erdmann, Carl J., Grafton; Richter, Mr. and Mrs. B., R. 3, Green Bay; Falck, Mr. and Mrs. Frank P., R. 3, Greenleaf; Ladies' Aid of Kasson, Rev. Wilmer Vallesky, Greenleaf; Berndt, Mrs. H. C., Hartford; Ladies' Aid, Annie Ammann, Helenville; Ladies' Aid, Rev. R. C. Horlamus, 109 Poplar St., Hurley; Mueller, J. H., Hustler; Waterbury, Mrs. P. L., 1018 Main St., Jefferson; Lutheran Aid, Rev. L. A. Witte, Kendall; Ladies' Aid, Rev. W. A. Kuether, Kewaunee; Luth. Girls Club, Frieda Behnken, Lake Mills; Protz, Mrs. H. E., 1529 Cass St., La Crosse; Koch, Rev. F., 1109 N. 8th St., Manitowoc; Ladies Aid, Rev. L. Koeninger, 1101 S. 8th St., Manitowoc; Stahl, Mrs. Lena, 901 Division St., Manitowoc; Trinity Ev. Luth. Church, Rev. A. A. Gentz, Marinette; Ladies' Aid, Rev. M. J. Hillemann, Marshall; Knoop, Mrs. A. F., Mayville; Ladies' Aid, Rev. Albert A. Winter, 207 Williams St., Mauston; Habeck, Rev. I. J., Medford; Ladies' Aid, Rev. I. J. Habeck, Medford; Bethesda Bible Study Group, Rev. V. Brohm, 1114 W. Chambers St., Milwaukee; Bethesda School, Miss Ruth Schaller, 2579 N. 14th St., Milwaukee; Gamm, Mrs. A. J., 2410 N. 2nd St., Milwaukee; Girls Club, Emma Krueger, 1504 S. 3rd St., Milwaukee; Jerusalem Sr. Bible Class, Roland C. Mann, 2950 N. Holton St., Milwaukee; Ladies' Aid, Rev. Arthur P. Voss, 5847 W. Elliott Circle, Milwaukee; Ladies' Guild, Rev. R. O. Buerger, 2821 W. Harrison Ave., Milwaukee; Mayer, the Misses E. and K., 839 N. Marshall St., Milwaukee; Burr Oak Ladies' Aid, Mrs. Lloyd Fisher, Mindoro; Ladies' Aid, Rev. O. Kehr-

berg, Mosinee; Ladies' Aid, Rev. G. Vater, North Freedom; Pieper, Gilbert, R. 2, Oakfield; Ladies' Aid, Mrs. Harry Pertzsch, Onalaska; Huenerberg, Miss Dorothea, Box 96, Princeton; Ladies' Aid, Mrs. G. J. Knaack, Princeton; Jr. Ladies' Aid, Mrs. C. W. Lockhart, 3219 Osborne Blvd., Racine; Ladies' Aid, Rev. E. Jaster, 2917 Olive St., Racine; Mission Circle, L. Tetz, 1006 Villa St., Racine; Kuehne, Mrs. John, Reedsville; Danner, Eva, 216 Anderson St., Rhinelander; Zion Luther League, F. Manthey, Rhinelander; Jaeger, H. W., 514 Madison Ave., South Milwaukee; Kuesel, Ernest and Family, Spring Valley; Naseband, Carl, Spring Valley; Zimmermann, Rev. G. F., Box 413 Spring Valley; St. Matthew Ev. Lutheran School Children, Stoddard; Ladies' Aid, Rev. H. Schaller, Tomah; Bartels, Mrs. Gust., Tomah; Abelmann, Marie, 806 Market St., Watertown; Bethesda Employees, Bethesda Lutheran Home, Watertown; Jaeger, Mrs. E., 615 N. 4th St., Watertown; Fitting, Mrs. J., 1079 White Rock Ave., Waukesha; Sewing Circle, Rev. E. Zaremba, R. 1, Wausau; Breutzmann, Anna and Louise, 2443 N. 62nd St., Wauwatosa; Heine, Lydia, 2156 N. 57th St., Wauwatosa; Kowert, Mrs. F., Wauwatosa; Rosenthal, Mrs. A., 6578 Washington Circle, Wauwatosa; Gnatzig, Mrs. A. and Dorothy, 107 Whiton, Whitewater; Omor Ladies' Aid, Rev. O. Hoyer, Winneconne; Ladies' Aid, Rev. E. Walther, 251 9th Ave., N., Wisconsin Rapids; St. John's Ev. Luth. Church, Rev. F. C. Uetzmann, Wrightstown.

The Lord God of recompences shall surely requite.
P. A. Behm.

TREASURER'S STATEMENTS

January 31, 1937 — 7 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 61,196.16	\$ 17,497.08		\$ 17,497.08	
Educational Institutions	23,476.23				
Theological Seminary	2,611.64	9,708.45	60.00	9,114.98	533.47
Northwestern College	3,035.18	30,983.87		27,379.68	3,604.19
Dr. Martin Luther College	2,212.57	26,538.88	31.29	25,437.62	1,069.97
Michigan Lutheran Seminary	1,054.84	7,657.38	32.00	7,198.81	426.57
Northwestern Lutheran Academy	486.26	5,639.67	462.99	4,957.45	219.23
Home for Aged	2,171.63	4,426.43		3,377.39	1,049.04
Missions, General	62,403.16	634.03		634.03	
Indian Mission	7,669.58	16,971.63	50.05	15,809.72	1,111.86
Negro Mission	5,303.11	8,794.43		8,794.43	
Home Mission	22,888.79	61,635.62		61,635.62	
Poland Mission	3,888.45	5,331.13		5,331.13	
Madison Students	731.91	1,633.61		1,633.61	
African Mission	289.05				
Indian Mission, Fire	3,745.87				
Indigent Students	2,165.00	60.00		60.00	
General Support	5,371.47	10,797.00		10,797.00	
School Supervision	180.31	1,725.36		1,725.36	
To Retire Debts	903.03				
Total	\$211,784.24	\$210,034.57	\$ 636.33	\$201,383.91	\$ 8,014.33
Revenues	31,567.33				
	\$243,351.57				
	210,034.57				
Surplus	\$ 33,317.00				

We acknowledge with thanks the following donations:

Previously reported	\$4,543.25
Junior Young People's Society of New London Wis.	5.00
Apache Indian Mission	30.00
Norwegian Synod for Indian Mission	48.91
Missouri Synod for Indian Mission	15.00
Poland Mission Congregations:	
Andrespol	Zl. 184.57
Karoliow	72.00
Lodz, St. Paul	105.00
Lodz, St. Peter	155.04
Piotlkow	40.00
Piskory-Danowiec	30.00
Siemiontkowo	15.00
Skrzypkowo	19.45
Wolo Mlocka	30.00

Zl. 651.06 or 123.65

\$4,765.81

Debt Statements

Debt on June 30, 1936	\$478,878.25
Debts made since	126,068.33
	\$604,946.58
Debt paid	145,886.73
Budget Debt on January 31, 1937	\$459,059.85
Church Extension Debt	170,420.29
Total Debt January 31, 1937	\$629,480.14

THEO. H. BUUCK,
Treasurer.