

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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FAMILY JOYS

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Psalm 128: 1-5.

Family joys? It would almost appear incongruous to speak of these in our days, considering the lamentable state of affairs existing. We see the members of the family seeking joys and pleasures rather outside than within its borders, — in auto-drives on public highways through the country, cities, villages and resorts of various colors, or in visiting cinema-shows and places of amusements, or, when at home, listening to trashy radio programs. Worse than this, we are living in an age when so many sinister influences threaten the very foundation and sanctity of the home, when the breaking of family ties and marriage vows, divorces and dissolution of this divine institution are on the increase at an alarming rate. It can hardly be denied that in cases innumerable the family has ceased to function according to the will of God. Is it reasonable, then, to speak of family joys in this dis-solute age of ours?

Yet despite the lamentable situation existing it would be unfair, even contrary to the promises given to the divine institution of the family to generalize along the lines indicated above and to assert, that there is no more family life existing, and that there are no more happy homes nor family joys.

Thank God, there are still thousands upon thousands of Christian families to whom the one hundred and twenty-eighth Psalm quoted above is applicable, and who are being conducted in the spirit thereof. Our dear Lord Jesus Himself is still present with them in His blessings, even as He was at the marriage feast in Cana nineteen centuries ago, inbuing the members of that household with joy and happiness. And thus our Psalm is peculiarly adapted to a Christian family. It is a beautiful song of family life, and it would indeed be difficult to find a description of domestic happiness superior to this in beauty and brevity. In plain and simple terms it reveals

The Secret of a Happy Home or Family Joys

First with respect to the head of the family or father. "Blessed is every one that feareth the Lord; that walketh in his ways." Do you ask, what is the secret of a happy family? It is the fear of the Lord, nothing more and nothing less. That, however, is by no means a slavish fear, a fear whereby one trembles whenever God is spoken of. No, it is that reverent and loving regard to the Lord's will in all things He has commanded us to do, and which will make a man shrink from transgression, because of grieving thereby the holy and righteous God. It is fear coupled with filial love. He has this blessed fear who himself has known the loving-kindness of the Lord, and whose love has been awakened thereby. Because the Love of God in Christ the Redeemer has been poured out upon him, therefore he fears God.

This fear of the Lord is the essential foundation of the truly happy home and family joys. It must be in the head of the household, and should be in the wife and children as well, if they are to enjoy a happy home. First of all, where this is, the father will himself be blessed. Every verse in this Psalm testifies to this, and constant experience endorses it. "Happy shalt thou be, and it shall be well with thee." The fear of God preserves him; the Spirit of God rules him; the love of Christ has redeemed him, he is happy in God.

See how he is blessed in the spheres he occupies as father. He is blessed in his **occupation**. "Thou shalt eat the labor of thine hands." He shall not live by begging, nor by any unworthy means such as questionable business in seeking to get rich quick or even embezzlement, but by God's blessing upon the honest labors of his calling. This is the happiest way of living, and it shall be to the man who feareth the Lord.

He is furthermore blessed in his **home**. It is an essential feature of family joy, when the members of the household, dear wife and children surround their husband and father in affectionate love and make him glad in regarding him as the beloved head of the family; no solitary, loveless abode shall be his, but a home in all the blessed meaning of the word.

All this becomes especially evident in his fellowship with the Church. "The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all

the days of thy life." The blessing of the Lord in His Church was sought on the union of his wife and himself; and behold, what blessed fruits issued forth! Their children as they followed, one by one, were brought and presented to the Lord in holy baptism, and father and mother in one mind reared them in the admonition of the Lord, training them to take part with them in the holy services of the Church in hearing and learning the Word of God. And who will deny that the influence of all this on the home happiness is indeed great?

Yet the secret of family joys rests also with **the wife**. "Thy wife shall be as a fruitful vine by the sides of thine house." What a beautiful figure — a fruitful vine clustering around the house or rather in the inner chambers of the same spreading sweet fragrance all about! Such is the wife — the queen of the home. Instead of seeking distraction outside her habitation becoming a busy-body in matters social, and in public affairs, — she is content to dwell in the female apartments of her house — kitchen, knitting and cradle room, to keep at home, and guide the household. Above all, she will be the faithful helpmeet of her husband and the joyful mother of bright, happy and healthful children, who cling to her as the clusters do to the vine, and like the vine, she will be the comfort and adornment of the home, imparting to all household members the spirit of peace and happiness. And all this because the same blessed fear of the Lord that dwells in her husband dwells also in her.

Finally, the secret of family joys rests with **the children**. "Thy children shall be like olive plants round about thy table." Another figure of exquisite beauty — olive plants, showing not only the tenderness, but the refreshing beauty, the cheerfulness and growing strength of the children. These cluster like olive plants round about the table of pious parents, growing in the manner the child of Jesus did, waxing strong in spirit, filled with wisdom, with wonderful potentialities, the grace of God which they have received in holy baptism, being upon them. What a joy and blessing children are to Christian parents! They are a source of true happiness to them; they enrich their lives by the love they evoke and by the love they return.

Family joys indeed. Strike out of the sum total of human happiness these, and there would be a hideous chasm, but with these the home becomes an earthly paradise. J. J.

— We do not get rest by endeavoring to get to the top. Rest is at the bottom. Water rests when it reaches the lowest place. Mary found it at the feet of Jesus, and John found it on His bosom. — Sel.

— My brethren, when we speak of selfishness, we can only lay ourselves in the dust and mourn together. Who is not selfish? — Selected.

Grow In Knowledge

WANTED: A PHYSICIAN

Jeremiah 8: 22

Great sorrow and deep disappointment is expressed in the words of the Prophet Jeremiah: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" He saw that the Jewish nation was in a bad way, that the Jews had so enraged God with their ungodliness that He was bound to punish them with the destruction of Jerusalem and their own banishment into Babylon. That prospect made his heart sad, so that he, as it were, looked in all directions for help and deliverance and unburdened his soul in the pathetic questions: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

These questions are still applicable today. All mankind is suffering from a terrible and dangerous disease. Since the fall all men are diseased with the leprosy of sin. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Is. 1: 5f.

And the disease of sin is fatal; if not cured, it leads to death, not only temporal death, but eternal death and damnation. The man looking only at himself, his moral unsoundness, his utter sinful depravity, must exclaim in terror and despair: "O wretched man that I am, who shall deliver me from the body of this death?" Is there no balm available which can heal these sores of sin? Is no physician to be had who can drive this spiritual poison out of the souls?

There are diseases which no doctor, not even the most famous specialist, can cure. When, for instance, cancer has eaten away some vital organ, the physician must look on helplessly while his patient dies. He can do nothing about it. Now, is the disease which we call sin of a nature which no man can cure? So far as men are concerned, no one can cure the disease of sin nor rescue sinners from eternal perdition. But Scripture directs us to a divine Physician who is able to do it. It directs us to the Lord and Savior Jesus Christ who, when he was severely criticized for associating so much with publicans and sinners, replied: "They that be whole need not a physician but they that are sick. I am come to call sinners to repent-

ance." He claimed to be a Physician of souls who could handle even the most stubborn cases, a physician who could save sinners, even the worst publicans and criminals. And that same testimony is given of him elsewhere in the Bible. Paul, who knew himself as the chief of sinners, had been cured by this great Physician of souls and issued the public testimonial: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to everlasting life." 1 Tim. 1: 15f.

Jesus has a balm, an ointment, a medicine which can cure the disease of sin, and that is His own precious, divine blood, shed for the sins of the world upon the altar of the cross, "for," says the apostle, "the blood of Jesus Christ cleanseth from all sin." The spiritual patient who by faith applies to himself the blood of Christ discovers that the poison of sin has been purged out and that he has been delivered from the eternal consequence of sin, for there is now no condemnation to them that are in Christ Jesus.

This precious balm of Gilead is offered to every sinner in the means of grace: the Word and the Sacraments. Whenever the Gospel of Christ is preached; whenever Jesus is proclaimed to sinners as their all-sufficient Savior and Redeemer, they are shown how to get rid of their sins and to live forever. Likewise in the Lord's Supper Jesus, the great Physician of souls, offers to sinners this precious balm of Gilead, for with His body and blood under the bread and wine He promises to all that believe forgiveness of sins, life and salvation.

When therefore the question is raised, as it is by Jeremiah, "Why then is not the health of the daughter of my people recovered?", or, as we would put it today, "Why then do people still perish in their sins?" the answer is that they do not place themselves under the care of the great Physician of souls. They make no use of the precious balm which He prepared at such a tremendous cost upon the cross and which in the means of grace He offers free of charge to all. The Physician is at hand, and the healing balm is prepared. The pity of it is that so many neglect to avail themselves of it. Sadder words have not been spoken than the words of Jesus: "Ye will not come to me that ye might have life." I. P. F.

WHAT MAY WE EXPECT?

A new revision of the English Bible is in sight. — The American Standard Bible Committee of the International Council of Religious Education, appointed some eight years ago to explore the need of a further revision of the American Standard Bible, has completed its survey and has now entered upon the task of

editing a new English version of the Bible. As much as possible "those qualities which have given to the King James Version a supreme place in English literature" (!) are to be preserved. It is expected that at least five years will elapse before the new edition will appear in print.

What may we expect from the same? — This new American edition, we are told, will embody "the best results of modern scholarship as to the meaning of the Scriptures." Men are at work on this re-editing who feel themselves "freed from the influence of the theory of verbal inspiration" (Moffatt, preface to his New Testament). Beside Prof. James Moffatt of the Union Theological Seminary the committee includes Prof. Edgar J. Goodspeed of the University of Chicago, likewise mentioned as an outstanding member of the committee.

Both of these men have published their own translations of the New Testament, in 1922 and 1923 respectively. Their translations leave hardly any doubt as to what their influence will be on the forthcoming new version. The spirit of modernism, so evidently pervading their own translations, we fear, will be at the controls, and more so than in 1881, the year when the American Standard Bible made its first appearance. Among other objectionable features of their translations are their clear attempts to rid the New Testament of passages that preach the divinity of Christ.

One of these may serve as an example for many. It is John 1, 1. Without the excuse of here having followed some variant reading (as could be claimed by them in 1 Tim. 3, 16; whereas in this case there are no variants); in palpable opposition to the context of the entire passage, 1, 1-18 (which in their translations takes on an unfamiliar aspect); yes, by changing a noun (theos, God) into an adjective (for which not a single corroborating example can be cited from the New Testament, or at that, according to the best Greek dictionaries, from the whole Greek literature), both men render the verse: "The Word was God," with, "the Word ("the Logos," so Moffatt) was divine."

It would, therefore, really be a surprise, if history in regard to the English standard translations of the Bible were not to repeat itself. Their final wording were the results of compromises, and divine truth always suffers when such compromises are made. Thus it was in 1611 again in 1881 — and will be in 1942, unless some miracle happens.

As his prefaces to the various books in his first German New Testament (1522) clearly indicate, Luther was moved to translate the Bible by one motive only, his love for the Gospel and the consequent desire to give it in its fulness to his countrymen. The King James Version, however, was the result of a compromise. When James I ascended the throne the church was split into parties, the question which ver-

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sion of the Bible was to be used being the main issue. In the churches the Great Bible (Cranmer's), 1539, and the Bishops' Bible, 1568, were used, while the Geneva Bible, 1560, was to be found in great numbers in the homes of the laity. A conference called by the king in 1604 to settle the disputes had hardly any other results than that the king finally directed that to satisfy all a new version of the Bible should be made "by the best learned in both universities" and that to this the "whole Church be bound."

In comparing the various English versions prior to the King James Version (I found reprints of Tyndale's and Coverdale's, and fine original specimens of the Matthew's, Cranmer's, the Geneva, and the Bishops' Bible in the library of rare book of the University of Michigan at Ann Arbor, Michigan) it is very evident that, although the Bishops' Bible was made the basis for the new version, the Geneva Bible (Wm. Whittingham, a brother-in-law of Calvin, its chief editor) with its legal tinge generally prevailed and much of the clear Gospel tone which from Luther through Myles Coverdale, who followed Luther not a little, at times nearly literally, was resounding in the English Bible was subdued still more; for it had already lost some of its intensity in the versions that followed Coverdale's (1535).

Let us take Romans 3, 21, 22 for an illustration. — Luther: "Nun aber ist ohne Zutun des Gesetzes die Gerechtigkeit, die vor Gott gilt, offenbart und bezeugt durch das Gesetz und die Propheten. Ich sage aber von solcher Gerechtigkeit vor Gott, die da kommt durch den Glauben an Jesum Christ zu allen . . . glauben."—Tyndale's (1525), somewhat like Luther's: "Nowe verely is the rightewesnes that cometh of God declared with out the fulfillinge of the lawe hauynge witnes yet of the lawe and of the prophet. The rightewesnes no doubt which ys goode before God cometh by the fayth off Jesus Christ vnto all . . . beleue." — Coverdale, much closer to Luther: "But now without addinge to of the lawe is the righteousnes which avayleth before God, declared, hauynge witnesse of ye law and the prophetes: but I speak of ye

righteousnes before God, which cometh by the faith on Jesus Christ, vnto all . . . beleue." — Matthew follows Tyndale nearly verbatim. Bishops' Bible: "But nowe is the ryghteousnesse of God declared without the lawe, being witnessed by the lawe and the prophetes. The ryghteousnesse of God (commeth) by the fayth . . . beleuee." — Geneva Bible: "But nowe is the righteousnes of God made manifest without the Lawe, having witnesse of the Lawe and of the Prophetes. (To wit) the righteousness of God by faith . . . beleuee." And nearly so in the King James Version: But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith . . . believe."

Another illustration: Gal. 3, 24. — Luther: "Also ist das Gesetz unser Zuchtmeister gewesen auf Christum." — Tyndale: "Wherefore the lawe was oure scolemaster vnto the tyme of Christ." So Matthew. — Coverdale: "Thus the lawe was oure scolemaster vnto Christ." So Cranmer's and the Bishops' Bible. — Geneva Bible: "Wherefore the Lawe was our scholemaster (to bring us) to Christ. The King James Version follows the Geneva Bible exactly, and the American Standard Bible has, "our tutor to bring us to Christ."

In respect to the American Standard Bible it must be conceded that in some instances its reading is preferable to that of the King James Version (so in Rom. 3, 21, 22) and even more exact; so in Phil. 2, 7, where it reads: "But (Christ) emptied himself, taking the form of a servant," instead as the King James Version has it: "But made himself of no reputation," a reading found in all English versions from Tyndale to the Geneva and the Bishops' Bible, in harmony with all the Calvinistic and Arminian translation I have on hand.

There are, however, numerous cases where the American Standard Bible does not do away with incorrect translations of the King James Version, because, in some of these passages, the editors did not understand the freedom of a Christian, which includes freedom from the Law (Rom. 10, 4; 1 Tim. 1, 9), although the believer, being regenerated, has a new nature according to which it is natural for him to live in the law of God and Christ. 1 Cor. 9, 21 is such a case. Here Luther in his fine understanding of the Law and Gospel does not deviate from Paul, but translates: "Denen, die ohne Gesetz sind, bin ich als ohne Gesetz worden (so ich doch nicht ohne Gesetz bin vor Gott, sondern bin in dem Gesetz Christ, auf dass ich . . . gewinne." Although Coverdale, the Bishops' Bible, and even the Geneva Bible like Luther had "in," the King James Version translates with Tyndale, Matthew, and the Cranmer's Bible, "under the law to Christ," and the American Standard Bible follows it verbatim, as do in respect to the "under" all the

modern translators I have on hand Goodspeed, Moffatt, Wm. Ballantine (1934) and R. F. Weymouth (1936 edition).

A clear case where the editors of the American Standard Bible have compromised and given way to modernism is Rom. 9, 5. They do not only change the order of the words of the King James Version, which reads: "Of whom concerning the flesh Christ came, who is over all, God blessed for ever," to this: "Of whom is Christ as concerning the flesh, who is over all, God blessed for ever," whereby they weaken the passage as one that proclaims the divinity of Christ, but also add this marginal note: "flesh; he who is over all, God, be blessed for ever," whereby they rob the passage entirely of its weight as a proof for Christ's divinity. In this they follow the old rationalistic commentators, with whom also (Moffatt and Goodspeed) ally themselves. The latter translating: "and from them physically Christ came — God who is over all be blessed forever."

All in all, there is hardly any doubt left of what nature and spirit the new version will be. What shall we do about it? Shall we calmly, hoping for the best, wait, remain inactive, and then be obliged to cling to the old King James Version, as we have been doing so long? Luther would not, and as sons of Luther we should not, be content with a translation that emanated from a camp that has "another spirit" than we. He says in his "Sendbrief vom Dolmetschen: "Darum halte ich, dass kein falscher Christ noch Rottengeist, treulich dolmetschen koenne." And in a letter to Christophel Froschofer, a publisher in Zurich, Switzerland, who had sent him a Reformed translation of the Bible, he writes (1543) that he thanks him for his good will, but asks him not send him any more, telling him in his outspoken manner that in no wise he wishes to become partaker of what they produce, but to keep his hands clean.

It is high time that the true Lutheran Church in America bestir itself and make preparations towards the editing of an English version based on the best of the Hebrew and Greek texts that we have today, a version free from rationalism and modernism, but under the guidance of the Holy Ghost, one that gives the true meaning of the holy writers as well as that is possible in our own language. This ought to be done soon; as long as we still have men that understand Luther and are able to follow the guiding light of his masterful, at times seeming almost to be inspired, German Bible.

That a new version is in the making shows that in other circles they feel the need of a version that speaks to them not in the archaic words and obsolete meanings of the sixteenth century, but in a language that the common man understands. Our people are no exception, they have the same objectives against the King James Version, especially now where they that

read the old English version in the light of the familiar passages of the Luther Bible are daily becoming less and less. It is only too true what Ballantine says in the preface to his translation: "Present-day readers of the old version meet with many sentences that convey to them no meaning at all or a meaning that is mistaken." Yes, the "open Bible" is fast becoming a closed Bible.

We owe it to our people, especially to our youth and the children in our Christian schools, that we give them a translation of the Bible that they can understand and then will read with pleasure and not as often now lay it aside in disgust, a version by which they will not be misled, but that will in all respects be to them a reliable guide unto salvation.

Otto J. R. Hoenecke.



1938 "Glory to God in the highest, and on earth peace, good will toward men." Thus sang the angels many, many years ago on the eve of the birth of Him who made peace between all mankind and God. Like so many other comforting messages from 'God in the highest' this one has been cruelly twisted and maltreated by men, unbelieving men. Bereft of all spiritual sense these men, wise in their own conceits, have seen in this heavenly song nothing but earthly things. For them peace meant the stopping of all wars on earth, the good will toward men they understood to be the good will of man toward man, so that all should dwell in peace and amity together on this earth. They dream of a kingdom for this new-born babe of Bethlehem where according to Isaiah 2, 4: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

But as yet this prophecy, say they, has not been fulfilled. Far from it. There is open warfare in Spain and China. All the other nations are very busy in beating plowshares into swords, many swords, that are lifted up in threats of more war, wars of offense and defense. Fears and doubts assail all mankind and no one has wise counsel to help despairing men, and no one knows what the morrow will bring. Long have these dreamers dreamed a dream of millennial peace only to awake to the noise of more strife. Is this word of prophecy then trustworthy? Can we believe anything that the Bible says? Is it not an outmoded book of wise men who lived long ago in other times and

under other conditions than ours? And thus the helplessness and bewilderment of men increase.

But science? In these days the scientists are to meet at Indianapolis to agree upon some message of hope for restless, warring mankind, to bring a "moral" message, forsooth, to men. Science, that destroyed all belief in the Bible, that promised the golden era of universal joy and hope to all the world, and that so dismally failed in keeping any of these promises — science that brought the overthrow of the old beliefs and standards of life, but could not create any new foundations of safety for men, science that brought the man-enslaving machine but knows not how to free the slave, science that can and does forge new weapons of frightfulness for war, but cannot find the ways of peace — can this science bring to the world a "moral" message worthwhile?

Shall we trust in science for a happy New Year in 1938? No, it is vain. Shall we wait for the dreams of the pacifists to come true? Again, no — we shall wait in vain. Shall we despair then? And once more, emphatically, **no!** That passage of Isaiah quoted above does not promise a war-less world to a sin-ridden race. It describes the state of a kingdom in which the peace from heaven shall rule in the hearts of the redeemed. The unbelieving, godless world shall know nothing of it. Its King came to bring that peace that God makes **between Him and man**, through the taking way of our sins on the cross. He came to show and prove the good will that **God has toward man**, which shall indeed also as a fruit bring about good will of man toward man, but only in those who know this Jesus as the Prince of Peace from God. As for the rest that can see no peace, no good will, no heaven except that of this earth, that deny their sins, that need no dying Savior, they shall have no peace, neither here nor forevermore. Isaiah 48, 22: "There is no peace, saith the Lord, unto the wicked."

Amidst this unbelieving, wicked generation do we the children of God live under the sceptre of our King's rule, the Gospel. Among us is the peace of God which passeth understanding, peace with God. It is in our hearts and fills us with good will toward men. We hate no man, make war upon none, because we are children of peace. But we do not expect peace on earth either for us from outside or among the godless, selfish wicked, because we know that the world lies in sin and will so remain until our Lord comes to judge the quick and the dead and to destroy this world of blood. Fearlessly we await His coming and confidently trust in Him for the coming year. Z.

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The Coming of the Kingdom Restlessly the so-called Christian churches of the sects labor for the coming of Christ's kingdom. When Christ said upon the question when the kingdom of God should come: "The kingdom of

God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17, 20, these earth-bound unbelievers cannot understand Him any more than could the Pharisees. Their notions of Christ's kingdom are of the earth, earthy. It consists of earthly happiness, peace, content and joys. Of the true nature of the church, that is God's kingdom, they have no understanding. They have surrendered to the new idol, science, all their beliefs in God's revelations. And science has decreed that man is only a beast without spirit or soul, because science has not been able to segregate the soul from the component parts of man's body.

One is therefore not surprised to read in the Christian Century, in answer to a Mr. Demant, who said that he would rather have the church with all its faults than no church under "the most perfect system of social justice," that "it is incredible that Mr. Demant meant to say exactly what his concluding words said. 'The most perfect system of social justice' would be in itself the kingdom of God, the consummation of history in the City of God in which there is no temple — no church — but in whose midst God Himself dwells and reigns, and into which the nations bring their glory and honor."

Seldom have we seen the picture of this fabulous kingdom of God in the minds of these new Pharisees more plainly described. After that there can be very little room for argument from the side of the truth. Those that are blind to the spiritual truth of God in His Word will not be won by any argument. It is for us to let them go in their error, ever seeking a kingdom that never was and never shall be on this sinful earth. But let us gladly live under the kingdom of Christ that is already there in our hearts. Z.

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Watch and Pray must be the rule not only for the individual Christian but also for the church at large. False teachings are of so many kinds, so alluring and so persistent, that no Christian and no church can be thoroughly at ease as though the once received truth were in no danger of being lost. A frank admonition in this respect is found in a recent issue of the Lutheran Herald. A writer in this religious journal, Rev. J. H. Myrwang, warns against this false security in the Lutheran Church.

"It cannot be denied that during these many years of strong and alluring changes, influences have been at work from within and from without, which have tended to move us in this direction and in that, until our stand on 'the old foundation' appears not as definite and steady as in the past. Oh, yes, we have our doctrinal documents unchanged in written form. We hold to the Bible as the Word of God. (Still there is among us a rising question as to just what we mean when we say that the Bible is the inspired Word of

God.) Is it wrong to fear that in many vital matters the influence of modernism is effective among us, and that the results of this influence are apparent? That our stand on the old foundation is less steady than in former years, and that we tolerate more unfaithfulness to the Word of God now, than in the past, are evidenced by the gradual breaking down among us of the Scriptural Lutheran principles in regard to so-called unionism. This type of unfaithfulness, practised to an alarming extent in certain circles within our church, unavoidably results in sinful compromise and passive denial of vital truths, and it serves to weaken both our testimony and influence generally."

Of course, this is written of Lutheran church circles that are not ours. But before we throw stones at these weak Lutherans, and condemn their manifest unfaithfulness to the once acquired truth, let us look to ourselves that we too may not fall into like condemnation. We need to watch and pray that the old evil foe may not mislead us too. Z.

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Aims of the Modern Church The aims of the modern church are vastly different from what they were in days of Jesus and the apostles. When we speak of the "modern church," we are thinking particularly of the Federal Council of Churches of Christ in America, in which most of the Protestant churches of our day have joined hands. The pet project of that body, inaugurated with a lot of noise and publicity last year and to be repeated this year, is the National Preaching Mission.

Now what are the aims of this movement? To judge by an article in the Christian Herald, which is in full sympathy with all that the Federal Council of Churches stands for, its aims are largely carnal, earthly. The object of the movement seems to be not so much to save people from their sins and guide their feet to heaven but to build the kingdom of God here on earth.

Dr. Jesse M. Bader, the head of the Preaching Mission, is quoted as saying: "As we met with the heads of labor in many cities last year we found that they were most responsive to the Christian message and eager to cooperate in building the Kingdom of God on earth." Other similar aims are listed in the article: "Wheels of industry spin slowly into silence as men tell the toilers the power of the Gospel in building a world that shall approach the ideals they cherish in their hearts." "They told men to make their business into a miniature of the Kingdom of God." "Governors, their staffs and cabinets — were asked to implement the Kingdom of God through the governmental processes in their cities." In all this there is evident no vision beyond the confines of this earth. Social and political reform seems to be the objective.

And that individual churches have the same ob-

jectives is seen from The Ironton Presbyterian, a sample copy of which may have come to the desks of some of our readers. To disprove the charge that the church is not concerned with the problems of today, the following is said:

"Two recent actions by the church would indicate that this charge is not wholly warranted. The New York Federation of Churches — has given vigorous leadership in slum clearance and re-housing for those of small incomes. The Michigan Council of Churches, early in the General Motors strike, held a state-wide conference with an executive of General Motors, the president of the United Automobile Workers of America, and the administrators of the county welfare commission as leaders in order to show that church people are not only interested but desire to be fully informed concerning the issues involved in such a situation."

Everywhere churches seem to be busy with earthly aims and objectives, trying to reform things here on earth with any weapon that comes to hand. The aims of Jesus and the apostles were far different. When Jesus was asked to settle a dispute about an inheritance, He replied: "Man, who made me a judge and divider over you?" Would not that apply also to labor disputes and the like? John set forth the aims of his church work in the words, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." The God-appointed objective of the church is to make men wise unto salvation through faith which is in Christ Jesus and to thoroughly furnish them unto all good works. Its purpose is not to improve man's lot here on earth but to get him to look upon himself as a stranger and pilgrim, who has no abiding city here, but looks for one above.

The true objectives of the Church are not reached through mass reforms but through individual regeneration, not through clean politics or social service but only through the preaching of Christ crucified as the Savior of sinners. I. P. F.

* * * *

How Do You Address Your Pastor? The Living Church brings up this interesting question in an editorial. With the Episcopalian high church members the spiritual head of the church is addressed as "Father." The low church members of this denomination do not like this Romish designation, so they propose plain "Mr." In some quarters the pastor is greeted as "Doctor," against which the Living Church editor cautions, unless the divine is indeed the holder of that title from some reputable school. The title of "Reverend" should be discouraged. Why not call him "Pastor," the most fitting and dignified of all these terms? Z.



From a Wider Field

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

ARISE AND SHINE

Epistle Lesson Hymn for Epiphany

Isaiah 60: 1-6

Arise and shine, the Light is come!
 O faithful Zion, rise!
 Passed is the night of grief and gloom;
 The day breaks in the skies!

The glory of the Lord appears;
 His radiant beams behold;
 Thy Savior come to dry thy tears;
 He bringeth joy untold.

Deliv'rance from the power of sin,
 Salvation full and free,
 Eternal life in Heav'n's domain
 His mercy offers thee.

Arise! Reflect the heav'nly glow
 Of His Evangel's light.
 That heathen realms His Truth might know,
 Shine forth in splendor bright.

Thou chosen seed of Abraham,
 Let earth Thy glory see.
 Send forth the Light of Bethlehem,
 The beams of Calvary.

O Church of Christ, arise and shine,
 Thou City on the Hill!
 Shed forth the Gospel's rays divine,
 The earth with radiance fill.

Till Jesus, Thy ascended Lord,
 Returns to earth again,
 O ransomed Church, proclaim His word,
 Arise and shine! Amen! Anna Hoppe.

THE JEWS ARE MOVING IN ON THEIR OLD HOME

During the last nineteen years Palestine's population has increased from 56,000 to 400,000. The reason lies largely with the influx of the Jews who have sought the land of their fathers partly for its religious associations, but also more practically for the promised refuge against the persecutions prevalent in the lands of their adoption. The Jewish immigration inflow — 8,000 in 1930; 10,000 in 1931; 25,000 in 1932; 45,000 in 1933; 55,000 in 1934; 61,854 in 1935 (the figures for 1936 are not yet available, but would likely show an increase) — indicates the reason for the enlarged population in the Holy Land, but it also discloses the acute cause for the violent disturbances and

terrorism there. The Arabs' ancient dominance is not merely threatened; it is being submerged. It is the story of Isaac and Ishmael, but with the tables turned.

—The Lutheran.

The Ten Commandments Have Received a qualified endorsement from the School of Commerce of New York University as "cogent rules for the mad scheme of modern living." The occasion was a questionnaire started by the editor of the university's periodical, The Commerce Bulletin, who asked, "Our cynical iconoclastic youth — what do they think? Do they believe in these precepts as slavishly as did their hard-minded forefathers?" Among the 1,485 students questioned, the commandments dealing with duties to God fared worst — 381 rejected having no other gods; 282 turned down the prohibition of swearing; 291 refused to keep the Sabbath day holy. Of the commandments dealing with duties to man, 219 considered the prohibition of adultery, and 201 the coveting of a neighbor's wife, as "no longer adaptable to modern life." On the other hand, only 30 opposed the commandment against coveting property. Of the other commandments, 12 voted against honoring parents; 15 opposed the commandment against stealing; 21 claimed the liberty to kill; 33 the privilege to bear false witness. The bias of the personal equation is rather evident in the choices made. After all, it is well that divine authority decides the rule, and not the advantage of the individual man.

— Ex.

One Group of Protestants in Italy seems to have Mussolini's favor. They are the Waldenses, who since the twelfth century have suffered almost continuous persecution for their faith. For a number of years they have been allowed a certain restricted liberty in Rome, where they have a theological seminary which supplies their 30,000 membership in Italy with pastors. Perhaps Il Duces' favor is stimulated by the fact that his personal physician is a Waldensian. Anyhow this group is now allowed to glue posters on their church certifying to this favor, and bearing Mussolini's personal endorsement: "I know that the Waldenses are Italians by race and of heart, and I am an admirer of their history; for their endurance, for their sacrifice, for the spirit of idealism that they have demonstrated." Moreover, Mussolini has asked the presiding head of the Waldenses, who is also the head of their theological seminary, Dr. Ernesto Comba, to send another chaplain to the aid of Captain Bertinatti, the Waldensian pastor of the Italian army in Ethiopia. The request has been honored, for, says Dr. Comba, "there are thousands of evangelical Abyssinians." In this way the Protestant message may still have a place in Ethiopia, despite the exile imposed upon the missionaries formerly there.

—The Lutheran.

SOFS-SHOULDER STEWARDSHIP

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

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

— Stewardship Columnist.

A LUMP OF STONE

"This rock will be good to keep a door open," said a poor man in North Carolina to himself, as he picked up a lump of rock from a small creek. The lump was of curious color, somewhat different than other stones, but just an old rock, to keep the door open.

It had been lying in that creek for many, many years. No one bothered about the old rock.

One day a professor who studied stones, stopped at the cabin of this poor man. He saw the rock that was holding the door open. He took it up, looked at it carefully.

"Looks like gold," he said.

It was gold. The biggest lump of gold ever found on that side of the Rocky Mountains. The poor man was rich. That stone is a good picture of Jesus, the greatest treasure in heaven or earth.

Many men pass him up. They think he is only a good man, or a great teacher, but otherwise just like any other man.

But they who find him and take him, receive the best treasure there can be, gold, and more than gold, even heaven itself.

Do you suppose people have ever found Jesus without looking for him, without knowing just how much he means to us? Surely just like this man, who found the gold, and thought it was only a rock.

Jesus says through the Prophet Isaiah:

"I am found of them that sought me not."

— Sel.

DANGEROUS FOOLISHNESS

At the great meeting of the Northern Baptist Convention, held in Philadelphia in May, the Commission on Pastoral Relation made a report that may well interest all of us. They recommended that churches "reconsider their 'fad' for youth in the pulpit," stating that "talented young men will hesitate to enter the ministry if they realize that they will have only a few years of active service. If a man is worthless at 45, he was no better at 35 . . . Too often the demand for youth comes from some church official who wants an inexperienced pastor whom he can control. Our Seminaries should be reminded that the usefulness of many young men is handicapped by too much responsibility during the early years of their ministry. The man, the church, the denomination, and the Kingdom all suffer when this mistake is made."

There is so much sound sense in this deliverance that we hope it will be taken to heart. It is painful to receive notice from officers of our vacant congregations that "no man over 40 will be seriously considered." Almost all the officers who write such foolishness are themselves over 40, and yet they would deprive a minister over 40 of a chance at a time when the most useful period of his life ought to be just beginning. Let us hope, if this is only a fad, that it will be shortlived. In many cases it has already proved to be a serious affliction.

—The Messenger.

THE CHURCH AND MISSIONS

The missionary passion is one of the fundamental elements of a healthy Christian life. If that is dying out, we are in great danger of losing the semblance of life that we have. It can be demonstrated that churches die or else become mere social organizations when the missionary impulse grows weak.

— Bradley Jones.

AN OLD FOGY'S FAITH

By D. Earl Daniel

Old, did you say? Yes! Old as the hills
Our faith is recorded in time's annals;
We believe in a Way that was tested and tried,
And found satisfying by those who have died.

Old, did you say? And so is the race,
And the method by which you are setting the pace;
The desire to do as you please in this life,
Comes down from the past, with the savage was rife.

Sure, our faith is old, yet is ever new;
It satisfies me and will satisfy you;
It guides us along with service and song,
Spreading peace and good will as we journey along.

Yes, our faith is old, but it meets the demand
For a guide to life in a strange pilgrim land;
Our faith will be old when the last sun is set,
Like fresh air and sunlight, it must be used yet.

— Exchange.

Synodical Conference

LOANS FOR MISSIONS

Acting under authority granted by the Synodical Conference, the Missionary Board of the Lutheran Synodical Conference is permitted to borrow a limited sum of money in order to retire outstanding debentures and to meet certain capital expenditures. Lenders will receive the notes of the Missionary Board, maturing optionally in three years or more, bearing interest at not more than 3% per annum, payable semi-annually on May 1 and November 1, the notes being callable as to principal on any interest day upon sixty days' written notice by the lender. Those interested will please direct their inquiries to Theo. W. Eckhart, Treasurer, 3558 S. Jefferson Avenue, St. Louis, Mo.

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

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

Sunday, December 27. To Afaha Ikot Osom for Communion, baptism and blessing of marriages. 38 attended Holy Communion, 4 couples had their marriage blessed and promised before God and the church to live together as Christian spouses and not to enter into any other marriage as long as both live. And I baptized four babies. After the service met with the headmen concerning change of the teacher. They consented. Spoke to them also about their contribution to the maintenance of the Obot Idim school. Returned home close to one. It was cool this morning. I guess the first morning on which I did not perspire during the service.

At 2:00 P. M. left again for Afaha Eyop where I baptized four young people and 17 old women. I had to be satisfied with a bare minimum of Christian knowledge on the part of these women. Their brain works very slow. One who was the second wife had to be rejected. She was not pleased. After the service spoke to the headmen that it was time to learn that the church among them could not be built by catering to the whims of men, but by being faithful to the word and will of God. They should acquire the Christian courage to say "no" when it was in place, and to say "yes" when it was in place. But not to veer about between yes and no. It is not our business in the church to please ourselves and other people, but to please God. As I have stated frequently there is a tremendous difference between this place and f. inst. Afaha, or Akpan Abia. In these later places there is some Christian understanding of what is right and

wrong in church-work, but in Afaha Eyop there is none. We shall have to nurse them along with the milk of the Word until they grow thereby.

With nightfall the bush became alive again with noise, tom tomming, sinning and shouting.

Monday, December 28. Early to Uyo postoffice and found wire from Lagos stating that the Wadai would be in Port Harcourt Tuesday morning. Returned home at once to attend to a lot of business which must be transacted before I leave. The sermon for January 10 had to be finished, the examination papers for the Obot Idim school had to be corrected. In between Daniel came for instruction and a number of teachers came in for a chat or with wishes of their own. It was a small market day and a number of men and women came just to salute us. Instructions for the days of our absence had to be written out, teacher changes had to be ordered and reordered, for it is not always possible to do just the thing which should be done. There are too many factors which play into it. The congregations who pay the teachers are to be consulted, but these weak congregations do not know what kind of teachers they need. The teachers themselves have to be consulted, and they do not know what they want. Thus teacher transfers and changes are a great crux.

Tuesday, December 29. Left for Port Harcourt together with Mrs. Morris. After a short stop at Aba for repairs of one of my headlights, a billy goat some weeks ago had jumped into one and broke the glass, we arrived at Port Harcourt at about 10 A. M., just when the Wadai made fast on the pier. We had still time to attend to business with the bank and in some of the stores and boarded the steamer for lunch. Fortunately I found a good place to store my car until my return. The U. A. C. has a motor department in town and also a garage where they store cars. On the Wadai we met Mr. and Mrs. Scherer of the U. T. C., the Basel Mission commercial department of Secondi, with whom I returned to Europe on the Nyassa in May, 1935. We left Port Harcourt at 5:30 P. M.

Wednesday, December 30. Arrived in Calabar about 8:00 A. M. Went to Hope Wedell Printing Office and found that owing to the Christmas rush no printing had been done on the catechism. This printing is a slow process. I do not think that the catechism will be finished much before March. The Wadai had to stay the whole day and the night in the Calabar River. When it was time for departure, at about 6:00 P. M. the Harmattan was so dense that the captain could not see any lights on the water, hence had to stay till next morning.

Thursday, December 31. We were on our way early and arrived at Santa Isabel on the Spanish Isle of Fernando Po at 1:30 P. M. Everything was quiet on land, the port authorities held their siesta. A Spanish

auxiliary cruiser was in port and we were told that it had shot the only decent Spanish steamer of 14,000 tons in pieces near the island. On the isle everything is quiet, it had joined the rebels for months. We left at about 6:00 P. M. for Victoria, where we arrived at 10:00 P. M., but could not come close to land on account of the dangerous bay of Amba. We celebrated New Year on board of the steamer and then went to bed.

Friday, January 1, 1937. In Victoria on the foot of Mt. Cameroon. Mr. Schirmmacher of the German Baptist Mission called for us on the steamer to take us up to Great Soppo on Mt. Cameroon, close to Buea. After breakfast we left the steamer in the launch. A beautiful sight. It is said that next to Rio de Janeiro Victoria has the most beautiful harbor. Unfortunately a dense haze covered the whole country and nothing much could be seen except the little Cameroon mountain. After a short sightseeing trip to the Botanical Gardens, an old German institution, we went up to Great Soppo, about 2,500 feet up on the slope of Mt. Cameroon, about 500 feet below Buea. The road up is not any too good, but a car can make the trip in about 45 minutes. We passed through large cocoa, banana and rubber plantations and occasionally through primeval forest. The mountain air is invigorating. We are stopping at the German Baptist Mission house, in which we have found a wonderful place to recuperate a week or two from the strenuous work in the bush. We are on the eastern slope of the mountain, having the first and second peak always in view, the other two peaks, the two highest, are not visible from Soppo or Buea. (To be continued)

Those who have not yet given the Committee the assurance that their contributions is to be used for payment of debts and that no demand will be made for its return are urged to do so at once, because in the meantime this money must lie idle. K.

† PASTOR PAUL WILLIAM JOHN FROEHLKE †

"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases." These words of the 103rd Psalm were the words Pastor Paul Froehlke of St. Matthew's, Winona, had chosen for his first sermon he had intended to preach if the Lord would grant him recovery from his lingering illness. However, the Lord had decreed otherwise. Pastor Froehlke was not privileged to preach his sermon of praise and thanksgiving here upon earth, but the text chosen by himself became the basis of the sermon preached at his funeral December 28 by Pastor Wm. Nommensen, President of the West Wisconsin District of the Wisconsin Synod. Pastor Froehlke is now glorifying his Lord and Redeemer together with all the saints, with the "great multitude of all nations and kindreds and people and tongues standing before the throne and before the Lamb clothed with white robes and palms in their hands and crying with a loud voice, saying: Salvation to our God which sitteth upon the throne and unto the Lamb; and with all the angels of heaven saying: Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever"; for He has forgiven him all his iniquities, washed his robes and made them white in the blood of the Lamb, and has healed all his diseases by delivering him from every evil work by a blessed end and preserved him unto His heavenly kingdom where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Pastor Paul William John Froehlke, son of the late Pastor Albert Froehlke and Otilie, née Sieker, was born in Lewiston, Minnesota, February 7, 1891. His father was then pastor of St. John's Lutheran Church at Lewiston. On February 19 of the same year he received the holy rite of Baptism and was thus made meet to be a partaker of the inheritance of the saints in light by being received into God's kingdom of grace by the washing of regeneration and renewing of the Holy Ghost. At the age of six years Pastor Froehlke moved to Neenah, Wisconsin, with his parents, where he received his elementary education in the parochial school of his father's new parish. After his confirmation he entered Northwestern College, Watertown, Wisconsin, from which he was graduated with honors in the year 1912. In the fall of the same year he entered the theological seminary, then located

Our Synod

DEBT RETIREMENT

Subscriptions for retirement of the synodical debt at the end of 1937 totaled, in round numbers, \$264,000. Up to Christmas Reverend Timmel had received \$152,000 in cash. Of that sum, \$112,000 had been turned over to the Board of Trustees to be used to pay off debts. The remaining \$40,000 in cash has not yet been released for that purpose, since the Committee has not yet received definite assurance from congregations and individuals who contributed it that under no circumstances would a demand be made for its return because of the fact that the whole amount of the debt had not been underwritten by July 1, 1937. As soon as that assurance is given, the money will be used and the interest charge to the Synod proportionately reduced.

near Wauwatosa, Wisconsin, to prepare for the holy ministry. Upon completion of his theological course he accepted a call as pastor of St. Peter's Lutheran Church at Savannah, Illinois, where he was ordained and installed by his now sainted father in the year 1915. Besides serving the Savannah charge he also served the congregation at Mosquito Hill near Savannah and a congregation in Sabula, Iowa. He faithfully served these charges for two and one-half years. In July, 1918, Pastor Froehlke accepted a call extended to him from St. Matthew's, St. Charles, Minnesota, which congregation he served for 19 months. When St. Matthew's congregation was organized in Winona, Minnesota, he accepted the call extended to him by this new congregation and was installed as the first resident pastor of St. Matthew's Lutheran Church, Winona, on February 15, 1920. The officiating pastor at this installation service was Pastor A. W. Sauer, pastor of St. Martin's Lutheran Church, Winona, the mother church.

Under the spiritual leadership of Pastor Froehlke the congregation built its new church on the corner of W. King and High Streets. The corner stone was laid in June, 1925, and the church dedicated to the service of the Triune God in December of the same year. During the almost 18 years of Pastor Froehlke's faithful and untiring pastorate the membership of St. Matthew's was trebled.

Besides serving St. Matthew's Pastor Froelke also held offices of trust in the West Wisconsin District of the Joint Synod of Wisconsin, holding office of district secretary for a number of years, and in past years being second vice-president of the district. Besides these synodical offices he also was past chairman of the Executive Board of the Minnesota District of the International Walther League.

On September 6, 1916, Pastor Froehlke was united in holy wedlock with Miss Elsie Dahms of Chicago, Illinois. This union was blessed with four children, all of whom survive him: Dorothy, age 19; Charlotte, age 15; Frederick, age 13, and Victor, age 5 years.

On Mother's Day, May 9 of this year, Pastor Froehlke preached his last sermon. He became ill with Hodgkin's disease to which he finally succumbed after a lingering illness of eight months despite all that human medical skill and care could do to combat this malignant disease. He passed into eternity peacefully on Christmas morning at 6:45 in the faith of Him whom he had confessed and served as a faithful servant and steward for the past 22 years. Pastor Froehlke attained to the age of 46 years, 10 months, and 18 days.

Besides his widow and four children the following immediate relatives survive him: his mother, Mrs. Otilie Froehlke, Appleton, Wisconsin; one sister, Miss Henrietta, Kansas City, Kansas; three brothers,

Herbert, Marshfield, Wisconsin; Pastor Philip, Appleton, Wisconsin; Adolph, Oshkosh, Wisconsin.

May then the Lord God, who is a Father of the fatherless and a Judge of the widows, comfort the sorrowing hearts and heal the wounds He has torn, with the soothing balm of His healing Gospel. "Come and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Funeral services for Pastor Froehlke were held Tuesday, December 28. A brief service for the immediate family and friends was conducted by Pastor A. W. Sauer in the Breitlow Funeral Chapel. From there the body was taken to St. Matthew's Lutheran Church where it lay in state until 2:00 P. M. In the church service Dr. Alfred Sauer, Jr., officiated at the altar. President Nommensen preached the sermon and the undersigned read the obituary and the memorials. Active pallbearers were elders of St. Matthew's. Otto Brandt, John Gahnz, Henry Fiedler, and the officiating pastors served as honorary pallbearers. Rev. R. W. Mueller officiated at the cemetery where the body was placed into a vault.

Rud. P. Korn.

EIGHTY-FIFTH ANNIVERSARY

October 31, 1937, was a singular day of rejoicing for Bethel Ev. Luth. Congregation at Bay City, Michigan, for on that day this congregation was privileged — by the grace of God — to observe and celebrate the eighty-fifth anniversary of its organization. On October 31, 1852, some twenty-odd Lutheran families, under the direction of Pastor J. Erhardt of Saginaw, Michigan, were organized into a congregation named "Evangelical Lutheran Congregation at Lower Saginaw." — Bay City at that time was known as "Lower Saginaw." — In 1856 the congregation adopted the present name: "Bethel Ev. Luth. Congregation."

And so — on October 31, 1937 — Bethel gathered to thank and praise God for having preserved her these eighty-five years as a part of His Kingdom of Grace here on earth. Despite a number of spiritual storms which came over this congregation, despite Satan's vicious attacks, God graciously kept her a true daughter of the Reformation.

To celebrate the occasion three services were conducted, in which God's saving Truth was most appropriately proclaimed by the only living former pastor of Bethel, Pastor Julius Klingmann of Watertown, Wisconsin, and by two "sons" of the congregation, namely the Pastors Otto Kuhlow of Jefferson, Wisconsin, and Henry Diehl of Lake Geneva, Wisconsin. These three respectively based their sermons on Ps. 93, 5; 2 Tim. 3, 13-17; Rom. 1, 16.

During the eighty-five years of its existence Bethel has been served by the following pastors: J. Ehrhardt, until 1853; C. Volz, 1853-'59; F. W. Spindler, 1861-'63; John Haas, 1863-'65; Wm. Reuther, 1865-'83; O. W. Wuest, 1883-'85; J. G. Oehlert, 1885-'91; F. Stromer, 1891-1900; Julius Klingmann, 1900-'04; F. Thrun, 1904-'08; Gotthold M. Thurow, 1908-'15; Carl F. Rutzen, 1916-'29; Martin C. Schroeder, since 1929.

In 1883 Bethel became a member of the Ev. Luth. Synod of Wisconsin. Before that time she was served by pastors of the former Ev. Luth. Michigan Synod.

In preparation for the eighty-fifth anniversary jubilee Bethel undertook an extensive program of repair and renovation of its church edifice.

May God for Christ's sake graciously keep Bethel faithful unto the coming the Lord!
M. C. S.



NOTICE — DISTRICT CASHIERS

In compliance with a resolution adopted at the last meeting of the General Synodical Committee all District Cashiers are requested in their quarterly reports to list only the totals of the individual congregation for the given quarter-year — budgetary and non-budgetary — not the separate items. This is meant to save space and avoid needless repetitions. This, of course, has no bearing on "Memorial Wreaths."
G.

MILWAUKEE PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Milwaukee Pastoral Conference of the Southeast Wisconsin District will meet January 25 and 26 at Siloah Lutheran Church, 21st and Nash Streets, Milwaukee, Rev. P. Burkholz, pastor.

Evening communion service: January 26.

Preacher: Rev. John Karrer (L. Karrer).

Essays: Rev. R. Huth, "The Divine Call"; Rev. P. Kionka, "Significance of Christian Burial"; Prof. J. Meyer, "Lectures in Eschatology."
A. H. Schroeder, Sec'y.

PASTORAL AND TEACHERS' CONFERENCE OF NORTH MICHIGAN

The Pastoral and Teachers' Conference of North Michigan will meet January 17 and 18, 9 A. M., at Bay City, Mich., Trinity Congregation, Rev. J. F. Zink, pastor.

Papers: Ordination, O. Eckert; What is the Use of the Law According to the Scripture, G. Albrecht; Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Vergleiche neuerer Bibelübersetzungen mit der King James Version, Committee under leadership of Rev. A. Westendorf; Exegesis on Luke 16, 1-9, R. Koch; Exegesis on John 4, A. Hueschen; Discussion on Prof. Kowalke's paper, "The Church and Its Youth," to be led by K. Vertz; Disciplinary Methods in our Christian Day Schools, Kirschke; Thou Shalt Love and Trust in God Above All Things, W. Woltmann.

Sermon: Vertz, Voges.

Confessional Address: Leyrer, F. Krauss.

Timely announcements is requested!

C. J. Kionka, Sec'y.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference convenes, D. v., in the congregation of the Rev. P. Gieschen, Rhinelander, Wis., on January 19, at 10 A. M. Everyone is to submit a paper of his own choice.

Preacher: Bergfeldt (Lemke).

Timely announcement is requested. H. J. Lemke, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet January 18 and 19, 10 A. M., at St. Paul, Minn., St. John's Church, Rev. J. Plocher, pastor.

Essays: The Pastor in the Light of Paul's Statement: "Being All Things to All Men", Bast; Discussion of Prof. Kowalke's Essay: "The Church and Its Youth."

Holy Communion: Wednesday, 11:30 A. M. Speaker, Lietzau (Kurth). O. P. Medenwald, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet January 18 and 19, 1938, 10 A. M., at First Lutheran Church, Green Bay, Wis., Rev. R. Lederer, pastor.

Confessional Sermon: Th. Brenner — Ph. Froehлке.

Essays to be read are: Ex. Hom. Matt. 5: 1-12, Ph. Froehлке; Ex. Hom. Luke 4: 38-44, Th. Brenner; Isagogics of Leviticus, Im. Boettcher; Church Decorum, G. E. Boettcher; Beginning of the Lutheran Church in America, W. Wichmann; Isagogics of Joshua, W. Gieschen.

Timely announcement is requested. F. A. Reier, Sec'y.

SOUTHWEST MICHIGAN CONFERENCE

The Southwest Michigan Conference will meet in Sodus January 12 and 13.

Sermon: Franzmann — H. Haase.

Confessional Address: Essig — Engel.

Papers: De Ecclesia — H. Hoenecke; 1 Tim. 6: 1-21 — N. Engel; Die Rechtfertigung eines Suenders vor Gott — A. Hoenecke; Sermon Study — W. Westendorf.

N. Engel, Sec'y.

BOOK REVIEW

That Old Serpent — the Devil. By F. J. Huegel, Marshall, Morgan & Scott, Ltd., London. Edinburgh and Zondervan Publishing House, Grand Rapids, Mich. Cloth. 144 pages. Price: \$1.00.

The author is a professor at Union Seminary, Mexico City. On biblical texts he expounds the truth that there is a personal evil being, called the devil or Satan, portrays his wiles, his power, and his wicked designs against God and man. Scientific unbelief denies all this, and it is necessary to maintain this teaching so vital for an understanding of Christ's coming to save us. Some unionism has crept into this book, as when the author says: "Christ would have us overlook the non-essentials that serve to divide us as Christians, that we might be one in His Divine Person as we gather about His Redeeming Cross. He tells us that the greatest fundamental is love." Page 106. Outside of this maudlin error his treatment of the subject of the devil is fairly sober. A readable book.
Z.

Thinking Youth's Greatest Need. By Dan Gilbert. Zondervan Publishing House, Grand Rapids, Mich. Cloth. 154 pages. Price: \$1.00.

This is a book for young people who can think. In clear arguments are shown the false grounds of hope held out by science, evolution, collectivism, modernism, and all the other isms that today are afflicting mankind. It is an up to date analysis of these strange beliefs, showing how untenable they are even in the light of pure reason. The folly of worshipping that false god science, this dead and helpless idol that dethrones the almighty God by invading the field of eternal truths revealed by Scripture, the weak and senseless surrender of modern theology, called modernism, to this destroying angel, the terrible effects of this materialistic new faith in man and in his powers to save himself, resulting in degrading him to the level of a beast, robbing him of all his spiritual gifts that raise him above the beast, and ending in the destruction not only of the soul and body but of all human life and civilization — all these are clearly shown in this little book. The godless world is painted in all its true colors of present day befuddlement, wild dreams and hopelessness. It is a dark picture.

Now what remedy? The millennium, of course!! Why is it that man is so earthfast that he cannot escape from earthly woes except by holding out a vain hope of a reign of Christ for a thousand years on this earth? All this trouble now on earth is by God's plan to "usher in the millennium following Christ's return," page 112. How these millennial

dreams endanger the valid and true hopes of the Christian is well illustrated by this author. He declares: "To be with Him we need not necessarily die. We should not, in this life, devote ourselves exclusively to preparing for death and for the world beyond. We should hold ourselves in readiness for life — here and now. Death is not the goal — is not necessarily the gateway to Christ." Page 137.

It is too bad that this book, otherwise so sane and true, should end in this false and discordant note of chiliastic hopes based on religious enthusiasm. With this exception the book is well worth reading and full of reasoning that ought to bring hopeless youth to think correctly. Z.

God-Controlled Lives by Svere Norborg, Ph. D. Augsburg Publishing House, Minneapolis, Minnesota. Price, \$1.00. 150 pages.

A splendid, interesting, fascinating volume. It is different — different in tone, style and presentation from any other book known to us. The author is a Christian scholar, a theologian, a philosopher, psychiatrist, psychologist and what not, but above all and in spite of all a very humble Christian.

In the present volume the learned author treats nine Bible characters — Peter, Matthew, Jairus, the Rich Young Man, Nicodemus, the Paralytic, the Adulterous Woman, the Crucified Thief and Thomas. He makes Christ live through them and by them. And yet he does not "preach" nor formulate any dogmas nor use any dogmatical terms — and yet he does all this and more: The grace, the power of Christ becomes a real, living thing and gladdens the heart of the reader as he turns page on page.

To begin the reading of the volume means to finish it at one sitting and as one has read the last word one feels regrets that the book is ended. The reader will find on its pages words, expressions strange to his ear, he may disagree with the author's interpretations here and there — but — the book, so different, so daringly independent in thought and expression, is grand! W. J. S.

ACKNOWLEDGMENT AND THANKS

During the course of the year the Seminary received gifts of food and household supplies from the following congregations: St. Jacobi, Milwaukee; Salem, West Granville; St. Peter's, Milwaukee; Bethesda, Milwaukee; St. John's, Libertyville, Ill.; St. Stephen's, Beaver Dam; St. John's, Milwaukee; Calvary, Thiensville; St. John's, Root Creek; Grace, Milwaukee; St. James, Milwaukee; Gethsemane, Milwaukee; St. Paul's, Town Herman, Sheboygan Co.; St. John's, Slades Corners; Zion, Bristol; St. Peter's and Zion, Allenton; St. John's, Oakwood; St. John's, Valmy; St. Paul's, Algoma; Christ, Denmark; St. Paul's, Green Bay; Zion, Jacksonport; St. Peter's, Sawyer; Immanuel, Kewaunee; First Lutheran, Green Bay; Saron's, Milwaukee; St. Peter's, Collins; St. Paul's, Milwaukee; Peace, Wilmot.

Cash donations: St. James, Milwaukee, \$10.20 and \$12.00; Luth. Girl's Club, Lake Mills, \$5.00; St. John's, Milwaukee, \$7.15 and \$18.50; Calvary, Thiensville, \$4.00; Mrs. Aug. Mantel, \$1.00; Mrs. J. Schmidt and family, \$5.00; St. Peter's, Milwaukee, \$9.00; St. John's, Valmy, \$1.00; Christ, Denmark, \$3.00; St. John's, Lannon, \$15.00; Visitors from Green Bay, \$2.50; W. C. Abendroth, for Indigent Students, \$10.00.

To all donors sincere thanks. F. Brenner, Bursar.

ACKNOWLEDGMENT AND THANKS

Again, as in the many years since 1910, the congregations of our Michigan District have come to the aid of our Seminary kitchen with donations of provisions of all kinds. These have been a great aid to us in our attempt to stay within the budget allowed by the Synod in August. To all those that have made the donations and to those that were instrumental in collecting the same in the congregations and delivering them to us we herewith wish to extend our heartiest thanks.

The following donations were received:

From St. Paul's Congregation, Hale, Michigan, through Rev. K. Vertz: 7 bags of potatoes, 2 bags of apples, 23 quarts of preserves, 1 box of carrots, and squash.

From the St. Luke's Congregation, Vassar, Michigan (Rev. A. Voges), by Mr. J. Ott and G. Foess: 5½ bushels potatoes, 1 box apples, 21 quarts canned goods, 1 bag beans, 2 bags onions; carrots, cabbage, pumpkins, and \$1.00.

From the congregations at Chesaning and Brady, brought to the Seminary by Mr. Wm. Hintz and Rev. H. Engel: 25 sacks of potatoes, 1 sack of apples, 3 sacks of beans, 7 sacks of flour, 66 quarts of preserves, 2 pecks of pan-

cake flour, 1 sack of onions; pumpkins, citron, squash, carrots, beats, and \$1.00.

From St. John's Congregation, Riga, Michigan (Rev. C. Schmelzer), by Alfred Goetz and Chas. Goetz: 44 bushels of potatoes, 6 bushels apples, 1 bag beans, 2 bags corn, 1 bag flour, 1 bag pears, 4 bags cabbage, 5 bags carrots, 2 bags turnips, a quantity of squash and pumpkins, 1 bag walnuts, 1 bag beets, 71 quarts canned goods, 1 gallon lard, and \$31.35.

From St. John's Congregation, Clare, Michigan (Rev. C. Binhammer), brought to Saginaw by Mr. C. Liken: Apples 6 bags, potatoes 12, beets 1½, squash 1½, cabbage 4, beans 1, carrots 5, and 3 packages of cornflakes and 1 thermometer; 52 quarts canned goods.

From Emanuel Lutheran Congregation, Flint, Michigan, brought by Rev. B. Westendorf: Potatoes, 4 cans of canned goods, jelly, coffee and \$2.00.

From Bartholemew Congregation, Kawkawlin, Michigan, by Mr. L. Ott and Rev. G. Albrecht: 21½ bags of potatoes, 3 of mixed vegetables, 3 bushels cabbage, 2½ bags apples, 1½ bushels beans, 1½ bags carrots, 1 peck onions, and pumpkins and squash.

From New Salem's Congregation, Sebawaing, Michigan (Rev. S. Schmelzer), delivered to us by Mr. John Strieter and Mr. Albert Baur: 59 quarts canned goods, 1½ gallons honey, 19 bags of potatoes, 11 bags of apples, 2 bags of pears, 1 bag onions, 5 bags cabbage, 9 bags of carrots, and \$2.00.

From Emanuel Congregation, Tawas City, Michigan (Rev. J. Roekle), 13 bags of potatoes, 4 of apples, 5 of carrots, 4 of pumpkins and squash, 1 of cabbage, 3 of rutabagas, 1 peck beans, and \$7.10.

From St. Paul's Congregation, Hopkins, Michigan, brought to the Seminary by Rev. E. Lochner: 75 pounds of flour, 3 bags onions, and carrots.

From St. Paul's Congregation, Saginaw, Michigan (Rev. O. Eckert): 1 bushel each of potatoes, apples, beets, pumpkins, squash, and peppers, 4 bushels of tomatoes, and 3 dozen large fruit jars, 2 bushels carrots, 10 quarts canned goods.

From Mrs. N. N., a box of canned goods.

From Trinity Congregation, Jenera, Ohio (Rev. J. Sauer): 50 pounds flour, 14 quarts canned goods, 3 dozen eggs, 4 gallons apple butter, 2½ gallons lard, and 1 pint jelly.

From St. Paul's Congregation, Remus, and Zion's Congregation, Town Broomfield (Rev. D. Metzger), 7 and 21 bags of potatoes respectively.

From St. John's Congregation, Zilwaukee (Rev. R. Koch): 100 quarts of tomatoes, the fruit being donated by one member and canned by 6 ladies of the congregation.

From Zion's Congregation, Silverwood, Michigan, brought to Saginaw by Rev. Emil Kasischke: 9 bags potatoes, 1 bag carrots, squash, and \$1.00.

From Trinity Congregation, Bay City, Michigan, delivered to the Seminary by Rev. J. Zink: 35 quarts canned goods, 2 gallons jelly, 2½ bushels apples, 2½ bushels carrots, 2½ bushels potatoes, 100 pounds flour, 2 pounds coffee, 3 bushels potatoes, 4 dozen eggs.

From Bethel Congregation, Bay City, Michigan, brought to us by Rev. M. Schroeder: 81 cans and jars of canned goods, 24 pounds groceries, 26 pounds flour, 1 box catsup, 2 bushels carrots and beets and \$7.50.

From the Trinity Congregation, Saline, Michigan (Rev. A. Lederer), brought to the Seminary by Mr. Edward Mamarow and Mr. Robert Keck, the transportation being furnished by Mr. Julius Brederwitz: 41 bushels potatoes, 22 bushels apples, 350 pounds flour, 6 bags carrots, 5 bags cabbage, 1 bag nuts, 80 plus quarts canned goods, 12 glasses jelly, 2 dozen eggs, 4 gallons lard, 1 bag beets, 40 pounds sugar, 13 pounds oatmeal and peanut butter, 1 box catsup, 1 bag pears, ½ gallon honey, 2 bags pumpkins and squash, and \$30.50.

From St. John's Congregation, Frankenmuth, Michigan (Rev. A. Kehrberg): 5 bags potatoes, 3 bags vegetables, 1 bag apples, pumpkins, and \$1.00.

From Hope Congregation, Detroit, Michigan (Rev. E. Press), groceries to the value of \$25.00.

From St. Peter's Congregation, Plymouth, Michigan, delivered to us by Rev. E. Hoenecke: 2 bags potatoes, 2 bags apples, 76 quarts canned goods, 14 tins with preserves, and \$8.00.

Mr. and Mrs. R. Ortner, Frankenmuth, Michigan, 16 quarts canned goods.

Rev. C. Henning, Sebawaing, Michigan, 1 bushel grapes. From Salem's Congregation, Owosso, Michigan, brought to Saginaw by Rev. W. Voss: 4 bags of potatoes, 24 quarts and 73 tins of canned goods.

From St. Paul's Congregation, Mayville, Michigan (Rev.

E. Kasischke), delivered to the Seminary by Mr. Schlichter and son: 8 bags of potatoes, 1 bag apples, and 1 bag carrots. From St. Jacob's Congregation, Waterloo, Twp., Michigan, brought to the Seminary by Rev. E. Leyrer: 8½ bushels apples, 5½ bushels potatoes, ½ bushel carrots, ½ bushel beans, 1 sack beets, 2 sacks flour, 2 gallons lard, 12 quarts canned goods, and \$4.00.

From the Immanuel's Congregation, Twp. Greenwood, Huron Co., Michigan (Rev. E. Kasischke), brought to the Seminary by Mr. Anton and Richard Priehs: 13 sacks of potatoes, 5 sacks apples, 4 sacks flour, 1 sack each of carrots, pears, beans, beets, and a quantity of cabbage, squash and pumpkins.

From the parish Hemlock and Swan Creek (Rev. E. Kionka), brought by W. Jeschke and R. Born: 2 sacks each of potatoes, cabbage, and carrots, 1 sack of apples, and pumpkins.

From St. John's Congregation at Pigeon, Michigan (Rev. A. Hueschen), brought to the Seminary by some members of the congregation: 62 quarts canned goods, and about 30 bags of potatoes, apples, beets, etc., etc.

From the Zion's Congregation at St. Louis, Michigan, brought to us by Rev. C. Leyrer: 1 bag each of cabbage, carrots, and potatoes, 12 quarts canned goods, and \$4.00.

Otto J. R. Hoenecke.

THANKS

Due to some oversight the names of the congregations at Dempster and Estelline, South Dakota, were omitted from the acknowledgment of the foodstuffs sent to our Academy by the members of the Eastern Conference. To them, too, we extend our heartiest thanks. K. G. Sievert.

SOUTH EAST WISCONSIN DISTRICT

October, November, and December, 1937

Arizona Conference

Rev.	Budgetary	Non-Budgetary
Rich. Deffner, Zion, Phoenix.....	\$ 162.89	
O. Hohenstein, Grace, Glendale.....	69.76	
Alfred M. Uplegger, New Jerusalem, Globe....	10.00	

Dodge-Washington County Conference

G. Bradtke, Zum Kripplein Christi, T. Herman	33.20	
G. Bradtke, Zum Kripplein Christi, T. Herman	50.11	
Herman Cares, Emanuel, Tp. Herman	34.65	
Herman Cares, Emanuel, Tp. Herman	42.56	
Herman Cares, Zion, Tp. Theresa	23.04	
Herman Cares, Zion, Tp. Theresa	22.35	
Herm. C. Klingbiel, St. John's, West Bend	265.03	
Herm. C. Klingbiel, St. John's, West Bend	254.95	
Reuben Marti, St. Jacobi, Tp. Theresa	29.46	
Reuben Marti, St. Jacobi, Tp. Theresa	10.25	
Reuben Marti, St. Peter's, Kekoskee	100.00	
Reuben Marti, St. Peter's, Kekoskee	19.72	
Ph. Martin, St. Luke's, Knowles	32.50	
Ph. Martin, St. Luke's, Knowles	3.26	
Ph. Martin, St. Luke's, Knowles	16.10	
Ph. Martin, St. Paul's, Brownsville	169.41	
Ph. Martin, St. Paul's, Brownsville	52.35	
Ph. Martin, St. Paul's, Brownsville	78.50	
Rud. F. W. Pietz, St. John's, Lomira (including \$5.00 A. Ohrmund)	19.08	
Rud. F. W. Pietz, St. John's, Lomira	25.75	
G. Redlin, St. Peter's, Allenton	117.00	
G. Redlin, Zion, Allenton	37.65	
G. Redlin, Zion, Allenton	57.50	
W. Reinemann, Trinity, Huilsburg	160.69	
W. Reinemann, Trinity, Huilsburg	32.21	
W. Reinemann, Trinity, Huilsburg	30.00	
Ad. von Rohr, Peace, Hartford	347.41	59.30
Ad. von Rohr, Peace, Hartford	71.20	
H. J. Schaar, St. John's, Woodland	180.66	
M. F. Stern, St. Paul's, Neosho	40.00	
H. Wolter, St. Paul's, Tp. Lomira	101.42	
H. Wolter, St. Paul's, Tp. Lomira	32.84	
H. Wolter, St. Paul's, Tp. Lomira	24.26	
H. Wolter, St. Paul's, Tp. Lomira	63.10	
H. Wolter, St. Paul's, Tp. Lomira	85.00	
H. Wolter, St. Petri, Tp. Theresa	19.24	
H. Wolter, St. Petri, Tp. Theresa	12.45	
H. Wolter, St. Petri, Tp. Theresa	38.05	
H. Wolter, St. Petri, Tp. Theresa	18.62	
H. Wolter, St. Petri, Tp. Theresa	28.00	

F. Zarling, St. Matth., Iron Ridge.....	170.90	
F. Zarling, St. Matth., Iron Ridge.....	41.85	5.00

Eastern Conference

Paul T. Brockmann, Trinity, Waukesha.....	162.97	
Paul T. Brockmann, Trinity, Waukesha.....	61.25	
Adolph C. Buenger, St. John's, Good Hope....	44.22	
E. Ph. Ebert, Pentecostal, Whitefish Bay.....	34.75	
E. Ph. Ebert, Pentecostal, Whitefish Bay.....	12.47	
E. Ph. Ebert, Pentecostal, Whitefish Bay.....	15.98	
E. Ph. Ebert, Pentecostal, Whitefish Bay.....	23.90	
Frank G. Gundlach, Salem, West Granville....	98.00	20.50
Ph. H. Hartwig, Christ, Pewaukee.....	6.80	
Ph. H. Hartwig, Christ, Pewaukee.....	5.00	
Ph. H. Hartwig, Zion, Hartland.....	160.00	
Gerald O. Hoenecke, St. Paul's, Cudahy.....	24.98	
Gerald O. Hoenecke, St. Paul's, Cudahy.....	102.14	
Gerald O. Hoenecke, St. Paul's, Cudahy.....	37.83	
W. Keibel, Nain, West Allis.....	32.15	
W. Keibel, Nain, West Allis.....	173.77	
P. W. Kneiske, St. John's, Lannon.....	70.33	
A. Koelpin, Fairview, Milwaukee.....	88.12	
A. F. Krueger, Resurrection, Milwaukee.....	69.22	
A. F. Krueger, Resurrection, Milwaukee.....	20.67	
Henry Lange, Nathanael, Milwaukee.....	33.00	
Kurt A. Lescow, St. John's, E. Mequon.....	24.17	
Kurt A. Lescow, St. John's, E. Mequon.....	28.01	
A. H. Maaske, St. John's, Mukwonago.....	32.00	
Wm. C. Mahnke, St. John's, Root Creek.....	37.42	
Wm. C. Mahnke, St. John's, Root Creek.....	164.57	
Wm. C. Mahnke, St. John's, Root Creek.....	40.20	14.50
Wm. C. Mahnke, St. John's, Root Creek.....	42.06	
A. J. Mittelstaedt, Trinity, So. Mequon.....	147.49	
Theo. Monhardt, St. John's, Tp. Lake.....	114.19	
A. Petermann, St. John's, Newburg.....	172.45	
A. Petermann, St. John's, Newburg.....	57.21	
M. F. Rische, Davids Stern, Kirchhayn.....	39.00	
M. F. Rische, Davids Stern, Kirchhayn.....	44.10	
M. F. Rische, Davids Stern, Kirchhayn.....		28.07
M. F. Rische, Davids Stern, Kirchhayn.....	57.60	
J. G. Ruege, Jordan, West Allis.....	101.16	
J. G. Ruege, Jordan, West Allis.....	357.93	
J. G. Ruege, Jordan, West Allis.....	88.63	
G. Schaller, St. Paul's, Tp. Franklin.....	206.36	
G. Schaller, St. Paul's, Tp. Franklin.....	104.05	
G. Schaller, St. Paul's, Tp. Franklin.....	33.65	
Alfred C. Schewe, Trinity, W. Mequon.....	120.30	
Alfred C. Schewe, Trinity, W. Mequon.....		17.75
Alfred C. Schewe, Trinity, W. Mequon.....	43.00	
G. E. Schmidt, St. Paul's, East Troy.....	86.14	
G. E. Schmidt, St. Paul's, East Troy.....	27.36	
Arnold Schultz, Trinity, Milwaukee.....	143.00	
Arnold Schultz, Trinity, Milwaukee.....	283.52	
Arnold Schultz, Trinity (Mrs. Otto Stadt)....		2.00
Harry Shiley, St. Peter's, Tp. Greenfield.....	30.85	
Harry Shiley, Woodlawn, West Allis.....	120.83	
E. W. Tacke, St. Paul's, Tess Corners.....	126.50	
E. W. Tacke, St. Paul's, Tess Corners.....	111.30	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	20.03	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	108.80	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	18.67	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	19.52	
S. E. Westendorf, Calvary, Thiensville.....	136.46	
H. Wojahn, Grace, Waukesha.....	18.39	
H. Wojahn, Grace, Waukesha.....	102.53	
H. Wojahn, Grace, Waukesha.....	20.62	

Milwaukee Conference

P. J. Bergmann, Christ.....	250.30	
P. J. Bergmann, Christ.....	125.69	
P. J. Bergmann, Christ.....	116.71	45.18
E. Blakewell, Salem.....		40.96
E. Blakewell, Salem.....	145.14	
E. Blakewell, Salem.....	50.48	
John Brenner, St. John's.....	243.00	36.50
John Brenner, St. John's.....	561.53	38.20
John Brenner, St. John's.....	190.15	25.50
R. O. Buerger, Gethsemane.....	86.49	
R. O. Buerger, Gethsemane.....	345.31	
P. J. Burkholz, Siloah.....	292.87	59.62
P. J. Burkholz, Siloah.....	171.05	45.47
P. J. Burkholz, Siloah (Ladies' Aid).....	10.00	20.00
P. J. Burkholz, Siloah.....	229.72	61.06
J. C. Dahlke, Jerusalem.....	129.34	8.08
J. C. Dahlke, Jerusalem.....	386.67	24.16
J. C. Dahlke, Jerusalem.....	118.87	7.43

E. Ph. Dornfeld, St. Marcus.....	1,034.01	176.49
Fred Graeber, Apostles.....	23.61	
Fred Graeber, Apostles.....	116.50	
Fred Graeber, Apostles.....	20.33	
Fred Graeber, Apostles.....	17.33	
A. F. Halboth, St. Matth.....	141.98	62.00
A. F. Halboth, St. Matth.....	210.44	62.00
A. F. Halboth, St. Matth.....	526.17	62.00
W. A. Hoenecke, Bethel.....	49.83	14.23
W. A. Hoenecke, Bethel.....	110.26	35.07
W. A. Hoenecke, Bethel (African Mission, Y. P. S., \$5.15).....	53.73	13.87
Raym. W. Huth, Messiah.....	39.72	
Raym. W. Huth, Messiah.....		15.00
J. G. Jeske, Divine Charity.....	137.58	
J. G. Jeske, Divine Charity.....		9.26
L. F. Karrer, St. Andrew's.....	30.33	
H. Knuth and V. Brohm, Bethesda.....	466.04	21.31
H. Knuth and V. Brohm, Bethesda.....	297.88	53.33
H. Knuth and V. Brohm, Bethesda.....	182.81	34.40
Ph. H. Koehler, St. Lucas.....	144.69	16.05
Ph. H. Koehler, St. Lucas.....	343.37	39.69
Ph. H. Koehler, St. Lucas.....	184.20	199.35
Paul G. Naumann, St. Jacobi.....	135.13	32.73
Paul G. Naumann, St. Jacobi.....	262.06	63.46
Paul G. Naumann, St. Jacobi.....	188.46	48.23
E. C. Pankow, Garden Homes.....	40.00	
E. C. Pankow, Garden Homes.....	75.00	
Paul Pieper, St. Peter's.....	280.30	8.70
Paul Pieper, St. Peter's.....	478.75	18.30
Paul Pieper, St. Peter's.....		74.30
Paul Pieper, St. Peter's.....	318.61	6.87
Wm. F. Sauer, Grace.....	226.70	
Wm. F. Sauer, Grace (Ladies' Mission Soc.).....	181.00	125.00
W. J. Schaefer, Atonement.....	97.00	
W. J. Schaefer, Atonement.....	35.00	
W. J. Schaefer, Atonement.....	157.00	
Arn. H. Schroeder, Mt. Lebanon by Wm. Brenstedt.....	21.46	
Arn. H. Schroeder, Mt. Lebanon (School Children).....	5.11	
Arn. H. Schroeder, St. Paul's.....	18.75	
Arn. H. Schroeder, St. Paul's.....	16.95	
Arn. H. Schroeder, St. Paul's.....	12.16	
A. B. Tacke, Zebaoth.....	128.86	
A. B. Tacke, Zebaoth.....	76.44	
A. B. Tacke, Zebaoth.....	84.67	81.97
Arthur P. Voss, St. James.....	96.47	5.00
Arthur P. Voss, St. James.....	101.39	25.00
Arthur P. Voss, St. James.....	61.40	47.84
Arthur P. Voss, St. James (Ladies of St. James).....	10.00	
Arthur P. Voss, St. James.....		20.00

Southern Conference

Louis W. Baganz, St. John's, Burlington.....	200.00	
A. C. Bartz, Immanuel, Waukegan.....	26.53	
A. C. Bartz, Immanuel, Waukegan.....		21.32
Carl H. Buenger, Friedens, Kenosha.....	600.00	
H. J. Diehl, First Ev. Luth., Lake Geneva.....	200.00	
W. A. Diehl, First Ev. Luth., Elkhorn.....	56.00	
O. Heidtke, Jerusalem, Morton Grove.....	100.00	
E. W. Hillmer, St. Luke's, Kenosha.....	36.00	
E. W. Hillmer, St. Luke's, Kenosha.....	27.45	
Edwin Jaster, Ephiphany, Racine.....	54.35	
Edwin Jaster, Ephiphany, Racine.....	14.35	
Edwin Jaster, Ephiphany, Racine.....	22.65	
S. A. Jedele, Peace, Wilmot.....	101.50	
S. A. Jedele, Peace, Wilmot.....	203.50	
W. H. Lehmann, St. John's, Libertyville.....	45.50	
Aug. Lossner, Immanuel's, Tp. Paris.....	32.78	
Aug. Lossner, Trinity, Tp. Raymond.....	2.74	
Aug. Lossner, Trinity, Tp. Raymond.....	55.55	
O. B. Nommensen, Zion, South Milwaukee.....	35.15	
O. B. Nommensen, Zion, South Milwaukee.....	376.65	
O. B. Nommensen, Zion, South Milwaukee.....	19.99	
Walter K. Pifer, Bethany, Kenosha.....	31.15	
Walter K. Pifer, Bethany, Kenosha.....	2.75	
Walter K. Pifer, Bethany, Kenosha.....		6.81
M. F. Plass, St. John's, Oakwood.....	100.00	
Ed. Sponholz, St. John's, Slades Corners.....	150.00	
Ed. Sponholz, St. John's, Slades Corners.....	149.03	
G. A. Thiele, Zion, Bristol.....	104.72	
G. A. Thiele, Zion, Bristol.....	13.96	
G. A. Thiele, Zion, Bristol.....	23.88	

G. A. Thiele, Zion, Bristol.....	48.92	1.00
G. A. Thiele, Zion, Bristol.....		
Theo. Volkert, First Ev. Luth., Racine.....	249.56	
Theo. Volkert, First Ev. Luth., Racine.....	114.50	

Memorial Wreaths

For Miss C. Gerber from Seminary Ladies' Guild by Mrs. Emil Trettin, Treasurer.....	4.60	
For Prof. R. H. Kremer from Seminary Student Body by Conrad Frey, Treasurer.....	5.00	
For Prof. R. Kremer from Mr. and Mrs. Juhl Villa by Pastor W. J. Schaefer.....	1.00	
For Prof. R. Kremer from Pastor M. F. Stern.....	5.00	
For Mrs. Arnold Mueller from Prof. and Mrs. Sitz, \$1.00; Mrs. S. and Miss Helen Koen- inger, \$1.50; Mr. Julius Mueller, \$5.00.....	7.50	
For Mr. Ludwig Lau from Mr. L. Nasebund by Pastor Herman Cares.....	2.00	
For Mrs. Paul Ristow from St. Marcus Con- gregation by Pastor E. Ph. Dornfeld.....	10.00	
For Mrs. Mary Schreiber from Mr. and Mrs. Aug. Zuelke, \$2.50; Mr. and Mrs. Edwin Grunst, \$5.50; Mr. and Mrs. A. C. Gil- master, \$2.00; Herbert Schreiber, \$25.00 by Pastor Dornfeld.....	35.00	
For Alma Trapp from Faculty Lutheran High School, \$11.00; Senior Class of Lutheran High School, \$5.50; Freshmen, Sopho- mores and Juniors of Lutheran High School, \$12.44 by Pastor J. C. Dahlke.....	28.94	
For Alma Trapp from Rev. A. Maaske, \$3.00; Pastor A. Schewe and Pastor E. Westen- worf, \$3.00 by Pastor Dahlke.....		6.00
For Mrs. Wm. Weber from Pastor H. C. Klingbiel.....	5.00	
For Mrs. Wm. Weber from St. John's Guild by Pastor Herm. C. Klingbiel.....	11.00	
For Mrs. Wm. Weber from St. Peter's Con- gregation, Allenton, by Pastor G. Redlin.....	11.00	
For from Ladies' Aid Society, Huilsburg by Pastor W. Reinemann.....	10.00	
For from Ladies' Aid, St. James Congregation by Pastor Arthur P. Voss.....		5.00

Personal Gifts

From Dr. Bergholz and Miss Glatz for Lu- theran City Mission by Pastor Arthur P. Voss.....		25.00
From M. S. B., Watertown.....	5.00	
From Ministers' Wives Mission Circle for General Mission by Mrs. E. Falk.....	30.00	
From Senior Walther League of Bethesda Congregation for Deaf Mute Institute by Arlene Nissen, Treasurer.....		11.20

\$22,006.59 \$2,017.26

CHAS. E. WERNER,
Cashier, Southeast Wisconsin District.

PACIFIC NORTHWEST DISTRICT

July 1 to December 31, 1937

Rev.	Budgetary	Non-Budgetary
W. Amacher, Trinity, Omak.....	\$ 48.40	\$ 110.00
Roland H. Hoenecke, Faith, Tacoma.....	59.66	15.00
Ewald F. Kirst, St. John's, Clarkston.....	65.30	
Louis C. Krug, St. Paul's, White Bluffs.....	69.89	
Arthor Matzke, St. Paul's, Palouse.....	41.10	
Arnold Levenhagen, Zion, Rainier.....	35.12	
Wm. Lueckel, Grace, Portland.....	64.52	117.50
W. E. Schulz, St. John's, Mansfield.....	59.50	
W. E. Schulz, Ev. Luth., Withrow.....	119.50	
F. H. K. Soll, Grace, Yakima.....	190.50	12.25
Arthur Sydow, St. Paul's, Tacoma.....	173.86	19.39
H. H. Wiechmann, Hope, Ellensburg.....	76.45	250.00
E. Zimmermann, St. Paul's, Leavenworth.....	64.50	
Total.....	\$1,068.30	\$ 524.14

Memorial Wreaths

R. H. Hoenecke for Wm. Redecker.....	\$ 6.00
L. C. Krug for H. Wendeborn.....	3.00

These are included in above amounts.

JOHN C. JAECH,
District Treasurer.