

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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GOD'S ANSWER TO THE BAPTIZED CHRISTIAN'S VOW OF ALLEGIANCE

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Isaiah 54: 10.

Palm Sunday! What joyful recollections this day brings to the multitude of those who have taken part in the rite of confirmation in times past! And what a memorable day this is to those who are about to renew their baptismal vow and consecrate themselves anew body and soul — for time and eternity to their Maker, Redeemer and Savior!

The act of confirmation together with the vow of those to be confirmed is a matter of tremendous importance. We are committing here to God the most precious thing we possess — our immortal souls, and the destinies of our lives. It is a stupendous act of trust. To commit ourselves to the invisible God, to place the destiny of our life into His hands, to make our entire existence dependent on Him, to make allegiance to Him and Him only for time and eternity — what an act of trust!

Are we justified in doing so? Is our trust based on unshakable grounds? Will our faith in God never fail? Will it stand firm midst the trials and temptations of this world? Will God maintain His gracious attitude towards us for all times to come? The answer to these serious questions is given by God Himself in the above words spoken through the mouth of the Prophet Isaiah. It is here He assures us

The Eternal Constancy of the Covenant of His Grace

"For the mountains shall depart, and the hills be removed." It is possible that mountains which have stood for ages depart. Their formation has often been changed since the dawn of creation. Most likely the Deluge has shifted many a mountain from its base. Where once stood those giants, there now are spreading plains and valleys. And many a hill has actually been removed in the course of history by the ingenuity and contrivances of men for practical and advantageous purposes. The very foundations of the solid earth have been broken up. Certain it is that mountains and hills, in the shape of kingdoms and powers, have been removed. Witness the power of

the Pharaohs, the Assyrian kingdom, the Greek and Roman dominions, the reign of Alexander the Great, the Napoleonic despotism, great monarchies in recent times — where are they all? They have been removed from the face of the earth.

There are other things in this world of ours which depart and are removed. How many a kind friend, a loving husband, wife, parent, a faithful teacher and pastor, to whose teachings and spiritual guidance we owe so much, how many a safe leader in the Church, to whose services we are indebted for purity of doctrine and Christian practice, or a wise sovereign in the secular state to whom the welfare of a nation must be ascribed — has departed in the course of time. And there are personal possessions of physical and earthly goods — health, property, success in business, friendships and assistance in times of need, which have been removed — all of which we may well consider as ir-retrievable loss.

Not so with the covenant of God's grace, "But my kindness shall not depart from thee, neither shall the covenant of my peace be removed." The kindness of God — what does it imply? It is His everlasting love, His all-inclusive grace to sinners such as all of us are. Think of what that means. The previous chapter of Isaiah says, v. 6, "All we like sheep have gone astray; we have turned every one to his own way." We have indeed departed from God, have guiltily preferred our own way to that of His. All have forsaken and disregarded and grieved Him. In other words, all have sinned; all, without exception; not only those who are far from God, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph. 2: 12 — the Gentiles and children of the world, but also those who have been received into God's covenant and household, in early Baptism and have vowed allegiance to Him — all have withheld from God what is His due — true obedience and lasting love; we have broken our baptismal vow a thousand times, thus deserving to be cast away from the presence of God.

Yet despite our departure from Him, despite our manifold unfaithfulness toward Him, God says, "My kindness shall not depart from thee." Not that He delights in our departure and unfaithfulness, He is most

sorely grieved by it — but because He knows were it not for his everlasting kindness we would never find our way back to Him and His fold. Our return in repentant faith, be it ever so often, is possible solely because of this His promise. God's loving kindness never waxes old. "Neither shall," says He, "the covenant of my peace be removed."

This covenant of His peace or of His grace and mercy God has established once for all through the redemptive work of His Son Jesus our Savior. It is the covenant of reconciliation of which St. Paul says, "God was in Christ reconciling the world unto Himself. 2 Cor. 5:19. And this very covenant which means salvation for all man, God has made with each of us in Holy Baptism. It is here He speaks to the individual, "I will make an everlasting covenant with thee." Is. 55:3. In infinite love God binds Himself by solemn promises to be the God, Savior, Friend and Protector of him or her who is baptized in His name. The promise shall not be revoked nor ever become invalid, but it shall remain in force for ever; He would be their God to all eternity.

What a consolation to those who in times of grave doubts, and severe trials of faith feel like crying, "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Ps. 77:9. "God's kindness departed? As well might the throne of God be covered with the drape of departed majesty, which will never happen. No, the covenant of God's peace and mercy is of eternal constancy and validity, for it is based on His own word — "saith the Lord that hath mercy on thee." And of this Word Christ says, "Heaven and earth shall pass away: but my words shall not pass away." Luke 21:33.

Such is God's answer to the baptized Christian's vow of faithfulness. And so we ask in conclusion, is it worthwhile for a Christian to keep his or her baptismal vow of faithfulness? Are we justified in staking our all — our weal and woe, our eternal salvation on this answer or promise of God? He that lays hold on this promise will not question nor waver, but rest his soul in this

"Foundation, which unmoved shall stay,
When earth and heaven pass away." J. J.

— I concluded, one or two days, that my death was near. I had no joys, nor any fear of death, or reluctance to die; but never was I so sensibly convinced of the value of an atoning Savior as then. I could only say, "Hangs my helpless soul on Thee," and adopt the language of Psa. 51:1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind; and I expressed these feelings to those around me, with freedom and pleasure.

— Wm. Carey.

Grow In Knowledge

THE SUFFERING SAVIOR'S AGONIZING COMPLAINT

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Psalm 69:21

Doubtless there are no severer physical wants — none that occasion severer pangs — than hunger and thirst. See the five thousand in Galilean wastes as they yearn in their hunger for bread at the hands of Jesus! Witness the vast hosts of Israel — men, women, and children — in their wandering through the wilderness, how they cry for water in their thirst! Both hunger and thirst are cruel things which cause intensest suffering.

Our suffering Savior has endured both of these in a measure no human being has ever borne them. When Jesus fasted forty days and forty nights in the desert, after His baptism, we are told, "He was afterward an hungered." And when hanging on the cross He cried in the midst of His unutterable sufferings, "I thirst!"

It is such agonies the above words of the sixty-ninth Psalm refer to on the basis of which we would now contemplate,

Christ's Hunger and Thirst

"They gave me also gall for meat, and in my thirst they gave me vinegar to drink." It is the suffering Messiah who thus complained on the cross. The night before Christ had instituted in that "upper room" the Lord's Supper; then followed in uninterrupted succession His agony in the garden of Gethsemane, His shameful betrayal by one of His own disciples, His capture by the Roman soldiers, His trial in the palace of the high priest all through the night, followed by the excruciating trial before Pontius Pilate in the morning, and finally, bearing His own cross, He was led out to Calvary where He was crucified. During all this time of suffering we hear nothing of Christ receiving a single morsel of bread nor a single drop of refreshing water to sustain His life. On the contrary, we hear the suffering Messiah complain, "They gave me also gall for meat; and in my thirst they gave me vinegar to drink," as if He would say, no one would show me even so much kindness as to give me food when I was hungry, or drink, when I was thirsty. Perishing with hunger as I was, they, my enemies, not only refused to give me wholesome food, but they mocked my suffering by giving me a bitter substitute for food, and being parched with thirst, they gave me vinegar for my drink. Ah! the cruelty! What a suf-

fering, to thus hunger and thirst in the midst of His torture on the cross! He who giveth food to all flesh, upon whom all wait, that He may give them their meat in due season; He who filleth the depths of the sea with water, and sendeth rain on the just and the unjust, moistening the earth with water that she may bring forth fruit for the sustenance of all men and all living beings — He cries, "I thirst."

Why? What For?

Why this suffering on the part of the Creator and Preserver of the world? It is significant that John the Evangelist speaking of the thirst of Christ on the cross, adds those words, "Jesus knowing that all things were now accomplished, **that the scripture might be fulfilled.**" The very words of our text as well as those of the twenty-second Psalm were the Scripture in this case which was now being fulfilled. But Scripture implied more than this. It was the eternal will and counsel of God for the salvation of man that was to be fulfilled. Having eaten of the forbidden fruit, man brought upon himself the ravages of eternal hunger or death; having "forsaken God the fountain of living waters, and hewed him out cisterns, broken cisterns, that can hold no water," Jer. 2:13, seeking his wellbeing in transitory sinful things, in the lust of the flesh, and the lust of the eye, and the pride of the world, man has fallen a prey to everlasting thirst. What that means, Christ Himself has shown in the story of the rich man and poor Lazarus, comparing as He does the torments of hell with thirsting for a drop of water which is beyond one's reaching.

To save man from this everlasting misery and destruction which he has well deserved because of his sins and transgressions, God in His infinite mercy has sent forth His Son in the form of a servant to suffer the very agonies of hunger and thirst on the cross for our redemption. His was a hunger and thirst no mortal ever felt or perceived, and it was an innocent and voluntary suffering, wholly capable of expiating our entire guilt before God.

"I thirst," cries the suffering Savior on the cross. That was not only physical but spiritual thirst on His part. It was a thirst in which Christ our Savior longed for the redemption of our souls. Oh, how He desired to redeem immortal souls from sin, death, and everlasting perdition, and to obtain for them eternal salvation! Speaking of the Passover which He celebrated with His disciples for the last time, and which prefigured His suffering, He says, "With desire I have desired to eat this passover with you before I suffer." Luke 22:15. It was the very meat Jesus desired to eat, thus to do the will of His Father who sent Him into the world for the redemption of sinners, as He says, "My meat is to do the will of Him that sent me, and to finish His work." John 4:34.

And now that His work is finished, now that He

has redeemed mankind through His suffering and death, Christ proclaims to all the world, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

Ah! what a blessing to those who eat of this bread and drink of Christ's blood, trusting in His merits alone for salvation. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Now they have become satiated midst hunger and thirst of this earthly life, who can say with the Psalmist, "My soul thirsteth for God, for the living God." Ps. 42:2. How they do enjoy all the spiritual blessings in Christ through faith! And finally, what a joy it will be to them in yonder land, where there are no more hunger and thirst! For it is of these we are told in Revelation 7:16. 17: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

J. J.

SCHOENBRUNN IN VIENNA

No one visiting Vienna will fail to see Schoenbrunn, the former summer palace of the Austrian emperor. Situated about two miles from the heart of the city, it is, with the wonderful outlay of its surroundings, beyond doubt the most glamorous royal palace in Central Europe. One cannot enter and walk through the fountained parks, the rose gardens, and formal terraces, facing the so-called Gloriette on a high hill at the extreme end of the grounds, without being charmed with the beauty and grandeur of the place. And one can well understand how wayfarers of romance and history, because of the rich associations it has for all those interested in the affairs of Western Europe, are attracted to this renowned spot.

Originally Schoenbrunn served the earlier Habsburg emperors as a hunting-lodge and grounds, which, however, were destroyed by the Turks in 1683. Thirteen years later, in 1696, Emperor Leopold I gave orders to build a palace here which in its magnificence and royal surroundings should compete with that of the "Grand Monarque" at Versailles. Under the auspices and according to the plans of Fischer von Erlach, Austria's most renowned architect at the time, work was begun in the reign of Leopold, but was not completed until the days of Empress Maria Theresa, who made Schoenbrunn her favorite residence, and which served as such to her imperial successors and princes up to the late Emperor Franz Josef who died in 1916 during the Great War.

The chief beauty of **Schoenbrunn Palace** lies in its magnificent park into which the portico with its five doorways gives access. With its large green carefully

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trimmed hedges of a man's height in every direction and straight walks enclosing flower gardens of exquisite beauty, the park is a splendid example of French landscape gardening. At the south side is a basin with the Neptune Grotto, and to the left of the main avenue is the "Schoener Brunnen" (Beautiful Fountain) which gave the palace its name. Zig-zag paths of large proportions lined with forest trees lead from the Neptune Grotto gradually ascending up to a hill one hundred and forty-five feet high, upon which dominates the **Gloriette**, a colonnaded observatory 62 feet in height and about 320 feet in length, built in 1775 after Hohenberg's plans. From this colonnade of large stone pillars and a roof ornamented with numerous statues a glorious survey is obtained of Schoenbrunn and the city as far as the hills of the Wiener Wald. It is a view never to be forgotten. Way down below the Gloriette to the left as you look to the palace in the midst of a beautiful forest is the **Tiergarten** or Zoo which is considered as one of the richest in Europe housing as it does four thousand animals of every description. Towards the west and north the Tiergarten is bounded by the **Royal Botanical Gardens** with the great palm house ninety-eight feet in height.

After strolling through the Schoenbrunn Park we enter the palace. It contains 1,400 rooms and 139 kitchens. The large courtyard is enclosed by two wings; in the west wing is the Schoenbrunner Schloss-theater. From the adjoining portico-hall we turn to the left into the interior of the palace and to the state apartments, of which, however, only a select number is shown to visitors conducted by guides through the apartments. Needless to say that these one and all are of unsurpassed brilliancy in their outfit — the finely inlaid floors, the royal furniture, the cabinets with their costly jewels and precious stones, the vases, the gorgeous chandeliers, the tapestries, the paintings, the mirror effect of the whole — all this is truly dazzling.

Franz Josef

The first rooms shown you as you enter the interior of the palace are the late emperor's apartments. In the midst of such royal pomp as just indicated Franz Josef, we are told, loved plain and simple living. Evidence of this, for instance, are the simple desk in the Hofburg at which he stood for hours receiving his subjects in audience, as also the simple iron bed in the Schoenbrunn Schloss in which he slept and in which he died — still standing today as when he used it — whose double one could buy anywhere in Vienna for a few dollars. All pomp that this ruler could exclude from his immediate surroundings he kept out. We can therefore easily imagine his passion for the forests and mountains when he had spent a day or so in the gorgeous surroundings of his palace.

Of course, Emperor Franz Josef could entertain as royally as other European potentates. An interesting and at the same time significant story is told. It was in July, 1907, "when King Edward VII of England paid his most famous — and final — visit to the Spa of Ischl, in the hope of detaching the Austrian emperor from his alliance with the German emperor. Franz Josef, however, was not to be moved; he felt that he was in loyalty bound to turn a deaf ear to the plea of the monarch of whom personally he was so fond. But to soften the blow he arranged a great fete in Ischl. The famous golden dinner-service was brought from Schoenbrunn, and two hundred guests invited to the banquet held in the Kursaal; thousands of workmen were set to work in the mountains, with the result that on the great evening everyone of the many peaks visible from Ischl was outlined in fairy lights.

"The fete took place on the evening of the day when King Edward's proposal had been rejected. The two emperors motored alone to Laufen, and in the course of the drive the British proposal was made, and rejected by a single sentence from the Austrian emperor: "Do not forget what I must always remember — I am a German prince."

His last years, including the first two years of the war. Franz Josef passed entirely at Schoenbrunn. There he received his ministers and the head officials of the various departments of state, ruling the affairs of the government. They were tragic years Franz Josef lived at Schoenbrunn, as indeed the whole of his imperial life was marked with one sad event after another. He had once said, reviewing the tragedy that stalked him all his life, "Nothing in this world has been spared me." You recollect his many household and imperial griefs — notably the mysterious tragedy of Crown Prince Rudolph who had killed himself and his fiance Baroness Marie Vetsera of Constantinople, at Mayerling, the assassination of Empress Elizabeth, his wife, in 1898 at Geneva, the murder of Archduke of Austria in Serajevo, June 28, 1914 — the cause of one

of the most tremendous dramas in history, the World War, the up-piling of disaster in that war. What tragedies in the life of this emperor!

Yet in spite of all this, Franz Josef held out to the last. "You may see the old man in his imperial rooms at Schoenbrunn, struggling, on the day before his death, to deal with the state papers that had been brought to him." Asking one of the Austrian acquaintances I had made whether Austria ever regretted of having declared war on Serbia on account of the assassination of Archduke Ferdinand, he answered, there was no other way out of it. Nor did Emperor Josef willfully and recklessly plunge his people into the War, but before declaring war on Serbia he went into the St. Stephansdom and knelt at the altar in silent prayer.

The final cause of his death was a bronchial catarrh which was accompanied by a constant agonizing cough. And on November 21, 1916, at nine o'clock in the evening, he was released from his suffering. Around the iron bed in his room at Schoenbrunn in which he died stood his heir, the illfated Emperor Karl, his daughters, and his old and faithful servants. On November 30, the body lay in state in **St. Stephansdom**, whence the funeral cortage, led by the young emperor and empress, proceeded on foot to the famous **Capuchin vaults** near by — the last resting place of Austrian emperors and empresses.

In his biography of Franz Josef, Redlich tells us, "a vast crowd stood in reverent silence along the route of the funeral procession. Genuine popular sorrow was not called out in Vienna by the death of Franz Josef; frightful losses in the war, suffering and the permanent underfeeding of millions in the capital had produced a sort of apathy there. The emperor's death did not make any great difference to the people, the less that, since the beginning of the war, Franz Josef had personally disappeared altogether from their vision.

"In Franz Josef the last real emperor of Austria-Hungary was entombed. In his treasury lay the crown with which, for many centuries, German emperors of the Holy Roman Empire had been crowned. In him, the last of the last line of German emperors, beginning with the coronation of Charlemagne in Rome, and extending since over more than a thousand years, passed away."

We leave Schoenbrunn, after having visited among many state apartments the famous "Blue Room" with the Chinese wall-paper. It was here the heir of Franz Josef, the young **Emperor Charles** (Karl) abdicated on November 11, 1918, his reign lasting less than two years since his accession to the Austrian throne, after the empire had fallen to pieces and Austria was declared a republic. Thus Schoenbrunn ceased to be a palace of the Austrian emperors becoming instead a possession of the Austrian people. J. J.

Comments

On Observing Lent If there is one festival season in the church year that the sectarian-minded Calvinist knows not what to do with it is the Lenten season. Of the need of the cross, of the great blessings of the cross for the poor sinner, these church people have, or seem to have little understanding. To quote the *Christian Century*, it is "the ancient story which for Christians symbolizes the whole beauty and tragedy of human life." Approaching the cross, "we shall stand awed and silent in the presence of the vast and impenetrable mystery which pervades and surrounds man's life. Then perhaps we shall realize something of the pettiness of our prejudices, the stupidity of our pretensions, the folly of the barriers which we set up between ourselves, and the hideous anomaly of our various cruelties — our own and those more frightful cruelties no less our own because we share in them with others. To a church thus aroused Calvary will have become more than a pious memory; it will have become a chastening and redeeming reality." Not a word here of a Savior dying for our sins.

Off on another tangent about Lent goes the *Presbyterian Tribune* that frankly confesses that "Until recently, Lent had little or no place in our Presbyterian traditions. Its observance was largely confined to the Roman Catholic, the Orthodox, the Anglican, and the Lutheran Churches." But now the Presbyterians have come to believe that there might be something in this Lenten observance. But the *Tribune* warns: "To treat it (Lent) formally or casually would leave us in worse spiritual condition than before. Historically, Lent is the season of austerity, renunciation, and spiritual discipline. If we continue to be self-regarding and indifferent and to seek to avoid self-renunciation, our formal recognition of this season will be of little value."

Again not a word of what the Lord Jesus has done for us on the cross, but only what we should do for Him who needs not our pitiful self-abnegations, for they can earn nothing for our salvation. If Christ and His bearing our sins on the cross is not preached, observance of Lent is vain. Z.

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Where's the Lutheran? To what lengths the senseless striving for church unity can go is well shown by a "Litany for Union," published by Vida D. Scudder in the *Christian Century*. This is supposed to be a litany of thanksgiving

— not of petitions — for “the special contribution to religion made by the bodies to which they severally belonged.”

We give illuminating extracts from this “litany.” “Let us give thanks for the gifts and graces of each great division of Christendom.”

“For the Roman Catholic Church: its glorious traditions; its disciplines in sanctity; its worship, rich with the religious passion of the ages; its noble roll-call of martyrs, doctors and saints.”

“We thank thee, O Lord, and bless thy holy name.”

“For the great Protestant communions:

“For the Congregationist jealousy for the independence of the soul and the group; for the stress in the Baptist churches, on the need for regeneration and the relation of the mature soul to its Lord; for the power of the Methodists to appeal to the hearts of the humble by their faith and fervor:

“We thank thee, O Lord, and bless thy holy name.”

“For the Presbyterian reverence for the sovereignty of God; for their confidence in his faithfulness to his covenant; for their sense of the moral law, expressing itself in constitutional government:

“We thank thee, O Lord, and bless thy holy name.”

Other denominations mentioned for their great contributions to this Union Church are the Eastern Orthodox Church, the Society of Friends, and last but not least, the Anglican Church. The Lutherans are not mentioned in this litany of thanksgiving to a Lord who is to further every belief and contradictory doctrine found in Christendom. Possibly the Lutheran was excluded because he had nothing to contribute to this Union, or because of his insignificance. But we are glad that he is excluded, for we deem it an honor not to be found in this company professing a faith of as many colors as Joseph’s coat. It would be impossible for us to confess our own faith in this motley crowd.

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The Church and the Laboring-man. In the interest of Lutheran mission in our cities Dr. C. A. Mellby of St. Olaf College at Northfield, Minn., publishes a paper on “The Church and the Industrial Worker” in the Lutheran Herald. He sketches the reliance of the laboring man upon his union as the only agency which understands his needs and can help him to a better life here on earth. “His best bet is to help himself and fight his own battles.” It is freely admitted that, “This labor group has its weaknesses and shortcomings, that the accusations that it is “communistic, revolutionary, non-American, boss ridden” have more than a little foundation in fact.

Then he speaks of the general attitude of this labor group to the church. “The only church that still has some hold on these laboring masses is the Catholic church and even their church allegiance is more a

matter of habit and form than of personal conviction and loyalty. Protestantism, on the other hand, has a very small hold on this group. Some elements within it are actively hostile and contemptuous; the great mass is simply non-religious. Again the cause is easy to see. The majority has grown up with no contact with religion. They are as pagan as a Zulu or Malagasy. In New York there are 450,000 persons under 18, who have never attended a church or had any religious instruction. A religious survey of Minneapolis says that there are 17,000 there in the same situation.” The Marxian influence with its teaching that “religion is the opium of the people” prevails greatly among these laboring groups. So the general attitude of these laboring masses is opposed to the church, because they believe that the church fosters and protects the capitalistic system.

Dr. Mellby pleads for an aggressive church, “crusading and propagandistic in a good sense.” He admits that it will be an extremely difficult and disappointing mission field, but for all that should call forth our best efforts. We believe that the simple preaching of the Gospel will win its victories among the laboring masses also.

Z.

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The Church and the World’s Fair The News Bulletin bemoans the decision of the fair commission, which had in hand the preparation for the 1939 New York World’s Fair, not to permit any religious exhibits at this fair. It seems that all Lutheran bodies had cooperated in trying to arrange an exhibit of the work, the properties in churches, schools, etc., the publication of Lutheranism in America at this fair also, as was largely done at other fairs. But the commission said no to all such applications.

We may be singular in our views and a little backward in the understanding of modern times, but we cannot find it in us to weep bitter tears over this decision of the fair commission. For one thing, all propaganda for faiths of every kind will be stopped, and we are old-fashioned enough to believe that world’s fair exhibits are not the proper way of preaching the Gospel to a curious and often tired mob of sightseers at this “Jahrmarkt.” Then again the disgraceful squabble over the allotted space and prominence of display will be avoided, and that can do no harm.

Of course the 1939 New York World’s Fair will have its religious element. It will be represented by a non-sectarian Temple of Religious Freedom, erected on a site of 50,000 square feet in the heart of the exposition. This temple is to have a 150 foot tower. Mr. Grover A. Whalen, president of the fair corporation says of this project: “It is of the greatest importance that the religious spirit in American life

should be demonstrated at the fair in a significant way. A keystone of liberty is freedom of worship, the right of each individual to entertain and practice religious beliefs according to the dictates of his conscience." And the New York Times adds: "This tower with its voice of music and its garden of silence is a hopeful symbol to humanity, whose ancient Tower of Babel stood unfinished on the horizon of civilization's dissensions and disappointed hopes." Yea, verily. And most significant is it that this tower also is to be not to the glory of God but for the self-glorification of man, symbolizing no hope at all to poor war-ridden, divided mankind. What have Lutheran church exhibits to do with the spirit animating most world's fairs?

Z.

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Amelia Earhart Foundation Thiel College, Greenville, Pa., an institution of the United Lutheran Church, is going to have an Amelia Earhart Foundation if present plans do not miscarry. Thiel College was her father's alma mater and her grandfather's, the Reverend David Earhart was one of the founders of the college. It is claimed that the famed flier, before she took off on her last ill-fated flight, expressed the wish that she would like to do something for Thiel College in memory of her father and grandfather. The program that has been adopted by the committee is as follows:

1. To create post graduate scholarships for women in sociology.
2. To build a women's dormitory and social hall, in which mementos of Miss Earhart will be preserved.
3. To endow a chair of science in her name.
4. To establish an annual Amelia Earhart memorial lecture, tracing the development of opportunity for and progress of women in science and sociology.

Mrs. Franklin D. Roosevelt is honorary chairman of the committee. At a recent luncheon Mrs. Roosevelt made a plea to all guests to give this movement their hearty support.

The funds to carry out this program will "be raised by voluntary subscriptions throughout the country." That means, we take it, that every "good touch" will be approached and asked to contribute. That, of course, is not in accord with sound Lutheran practice. The Lutheran position is — Lutheran pulpits for Lutheran pastors; Lutheran altars for Lutheran communicants — and we ought to add — Lutheran money for Lutheran institutions. W. J. S.

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Marijuana We all know what Marijuana is by this time. We have read so much of it lately and heard so much more about it that we have all be-

come conversant with its meaning. Marijuana is a narcotic obtained from a weed and is one of the oldest known drugs. Marijuana is a Mexican word. The action of the drug is similar to that of alcohol and morphine. It is usually smoked in the form of cigarettes. Its action is toxic and its effects are "ecstasy, merriment, uncontrolled laughter, self-satisfaction and bizarre ideas." It is a slow but sure death to those who continue to indulge in it, for, like morphine, one soon becomes a slave to its use. Therein lies the danger.

This drug, since the discovery of morphine, codeine, etc., was almost entirely forgotten. However, since the government made a very concerted drive against the morphine peddlers and made the traffic extremely dangerous, marijuana was again put into circulation. Aside from other considerations marijuana is cheap compared with other narcotics. It can be raised in the back yard of any home, and therein lies its greatest danger. That puts it within easy reach of those who have little money to do with — the young boys and girls of high school age.

In a high school of one of the larger cities of Wisconsin the use of this stupefying drug was found to be quite general according to a report in the Milwaukee Journal. The first report was an overstatement of the case. However, a later edition did verify that marijuana treated cigarettes were used by some of the pupils in the high school. That case is not an isolated one. From other parts of the country we have been hearing just such rumors. This news certainly must shock parents and make them concerned for their children of high school age.

What are Christian parents going to do about it? First of all they are going to take these cares, like every other care, to the throne of grace and cast them on Him who careth for us. Then they are going to, if possible, send their children to such schools that use the Word of God in combating this seed of the devil as well as all other devil-invented pitfalls for us mortals, and finally they are going to keep a watchful eye on their children and be more concerned for them. The parents who will do this will at least have a clear conscience before God.

W. J. S.

* * * *

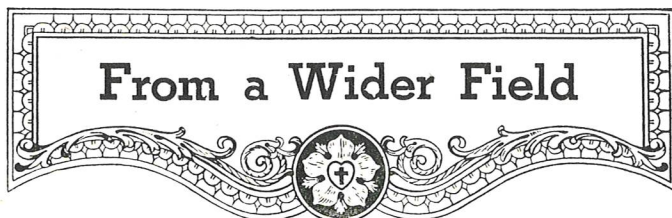
Epistles to the Jews The bitter hatred and the oppression to which the Jews are being subjected in certain parts of the world have created a market for a great deal of printers' ink. Some writers attempt to justify, others denounce, the prejudice displayed and the brutality employed in dealing with this race. A few also offer advice as to how the Jews might escape all this unpleasantness and secure for themselves social and political equality and unhampered opportunity to live at peace with at least a goodly portion of their fellow-men.

During recent months the "Atlantic" has carried a number of epistles inviting the Jews "to purchase immunity from persecution by coming to terms with Christianity by accepting its culture but not its dogmas." This suggestion Rabbi Louis I. Newman correctly calls "an obnoxious bargain." Certainly, the motive back of such a proposal should be emphatically repudiated. All who see in Christ only a means for temporal security do not know what Christianity is. It can not be divided into sections, some of which can be marked cultural and some dogmatic, some essential and some immaterial.

The epistle of the Rev. Edmund A. Walsh, S. J., gives the Jews the right answer to such a bargain. "If I were a Jew convinced intellectually of the non-fulfillment to date of the Old Testament prophecies respecting the Messiah and believing, as I then must, that the Anointed is yet to come, I would stand fast and reject Christ's claims *in toto*. The logic of my position would compel me to regard Him as a monstrous imposter. If He could proclaim Himself the Son of God before the Sanhedrin, if He could impersonate the promised Messiah before the Roman governor, . . . I will not compromise with Him on the minor issues of high culture, moral beauty, or social enlightenment."

But he also adds a word that might well be noted by others. "And do you, my brethren, be quick and constant to decline any invitation to devitalize the living Christ by conceding that the branch of Christian culture is viable apart from the vine of Christian revelation. The moment you do that, you hasten the degradation of your sanctuary into a place for rhythmic dances, cinematographic entertainments, oratories, and lectures on current events. You will have sacrificed religion as such and entered into a losing competition with social-welfare agencies."

As to the epistles to the Jews, why not try the New Testament?
S.



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

THE CROSS WAS HIS OWN

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass
In the mountain pass
For Him to ride to town;

But the crown that He wore
And the Cross that He bore
Were His own —
The Cross was His own.

He borrowed the bread
When the crowd He fed
On the grassy mountain side,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore
And the Cross that He bore
Were His own —
The Cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest
In which to rest —
He had never a certitude;
But the crown that He wore
And the Cross that He bore
Were His own —
The Cross was His own.

He borrowed a room
On His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet.
But the crown that He wore
And the Cross that He bore
Were His own —
The Cross was His own.

— Author Unknown.

FIGHTING "FORTY-PHOBIA"

An article in the Literary Digest is entitled "Men Over Forty Preferred." It tells of the efforts of Henry Simler, a New York business executive, to prove the absurdity of the idea that men past forty can not successfully stand up against younger men in commercial life. He does not deny that there has been discrimination against the middle-aged. But, as chairman of the Employment Committee of the Sales Executive Club, he has under the auspices of this Club organized a special committee to fight the irrational fear on which such discrimination has rested. He is showing facts. He showed, for example, that the average age of the ten best salesmen in nineteen office equipment companies was 44.5 years. A more general survey was conducted. Youth emerged with minor victories. But when it came to actual production, willingness to tackle unpleasant assignments, loyalty and ability to take criticism, the preference for those above forty was three to one. Experience, schooling in the necessity of co-operation, and maturity of judgment — these were found priceless ingredients. Since the Forty-Plus campaigners began publishing their findings, hundreds of men and women over forty have been put back on payrolls. Business needs both the freshness of youth and the experience of maturer years.
— Luth. Companion.

**SIR PIERPONT, SIR ALFRED,
AND SIR THOMAS**

Just why, one wonders, should papal knighthoods be handed out at this particular time to three eminent Americans, two of whom are not Roman Catholics? Or rather, one wonders why in the case of these two. That former Governor Alfred E. Smith should be the recipient of such an honor from the Vatican, if it is a legitimate honor for any American citizen to be made a member of the court of a foreign sovereign, is obviously proper. He is the foremost Roman Catholic layman in the United States, both in popular esteem in and out of the church and in his former potential usefulness to the church. Hail Sir Alfred! But why Mr. Pierpont Morgan and Mr. Thomas Lamont? As to Mr. Morgan, the ostensible reason is his generosity to the Vatican library. As a slight token of esteem in view of services rendered by one eminent collector to another in the enrichment of his collections, the granting of the title can be understood, though it might be thought that a plain letter of thanks would have been more appropriate and less embarrassing. But that still leaves Mr. Lamont unaccounted for. The published reports give no help at this point and the field is left open for conjecture. Mr. Lamont is a member of the firm of J. P. Morgan & Company. In view of the rather conspicuous activities of that firm in financial operations, especially of an international nature, it might be guessed that perhaps financial services, either past or future, were the consideration. It is well known that the gratitude of sovereigns is a lively sense of favors yet to come. Possibly it may be assumed, without too great risk of error, that the granting of two of these knighthoods was simply rendering unto the Morgans the things that are Morgan's. —The Christian Century.



**MISSIONARY SCHWEPPE WRITES TO HIS
BRETHREN OF THE ST. CROIX
CONFERENCE**

The following letter will interest all friends of the work of evangelizing the people of Nigeria.

Obot Idim, November 16, 1937.

Dear Brethren of the St. Croix Conference:

Greetings and Best Wishes from the Dark Continent to the Greatest Land on Earth, America, and to the Greatest Spot in America, the St. Croix Valley!

Before leaving America I promised faithfully to let you hear from us. I realize that I should have written

much sooner, but you all know what work there is in one or two congregations. At the present time we have seventeen under our care, and that has kept our time more than occupied. The southern district, under Rev. Koeper, has the same number of congregations, which keeps us both on the "hump." However, we have not forgotten our brethren in America and simply must take time to let you know how we are doing.

It is needless to say that I have missed the associations and the fellowship which always went with our conferences at home. They were always a great pleasure to me, and therefore I hope to retain my membership in the St. Croix Conference, and hope that the brethren there will always look upon me as one of their own, and remember me from time to time by means of a short writing.

Now, you want to hear something about our work here. It is impossible for me to describe our work in full in a letter of this kind. In fact, the work here cannot really be described at all. It is of greater proportions than our people realize. We have thousands of souls already under our care, and there are thousands more who depend directly upon us to bring them the Light. If we fail, these souls will perish. The Lord has indeed placed an open door of opportunity before us and our Church by sending us to Africa. But with this opportunity also goes the great challenge and the great responsibility to meet this opportunity. We do not have to go into the bush to look for the people. They come to us and ask us to come to their villages with the Word. We are loaded down to capacity, and yet we dare not turn back these requests. But that is what we must do very soon, since a person is capable of only so much and no more.

As you no doubt know, we have over thirty churches under our care at the present time. Some of these have a membership of several hundred, even a thousand, and therefore could well keep a pastor occupied alone. This is true especially in view of the many vexing problems which arise for settlement and decision. Most of these churches were here before we took up the work in Nigeria, but there was practically no Christian understanding. People were simply herded together, very superficially evangelized, and then left to shift for themselves. Anyone can know what that must mean, and what that must lead to, especially among a primitive people such as those who are so steeped in superstition and heathen practices. The result very often is a hopeless confusion and mixture, which turns out to be much worse and much harder to deal with than just heathenism alone. Therefore we meet with situations which very often simply cannot be described, and would scarcely be believed.

Our great task at the present time, since the people right here are more or less gathered together, is to

teach, and to instruct, and thus to lead them into the Scriptures. That is something which has never been done by any other mission in this part of Africa. And that, no doubt, also accounts for the fact that all of these older missions in this part of Africa are practically bankrupt. They have gathered large numbers, but they failed utterly by the superficial program of evangelization, to provide for a permanent church, and they have made no arrangements whatever for a trained and capable native ministry. When a person understands these conditions, it isn't so difficult to see why the Lord, in such a remarkable way, led our church to Nigeria. But neither is it difficult to see the great responsibility which now rests upon our church, since He has brought us here.

We are trying, in a measure, to meet this responsibility by going personally into the various villages, and by conducting special instruction classes for all the people as often as possible. At present we have arranged to get around at least once a week. This, together with our many other duties, such as the regular Sunday services, communions, baptisms, caring for the sick (we must be doctor as well as "Seel-sorger"), being undertaker for the dead, supervising all schools, teaching in the Central School, etc., keeps our time pretty well occupied. Our instruction periods begin at 6 and 6:30 in the morning, and many times we do not reach home again after the evening instruction period until 11 or later.

I wish, by the way, that you all could attend one of these evening instruction periods — you would never forget it. The churches, you know, are but mud buildings, with thatched roofs. The floor is simply the bare ground. The benches are quite unique indeed. They are made entirely of bamboo, or palm tree branches. There are four bamboo uprights about the height of a low stool. These are braced with bamboo rods, and across this framework bamboo poles are laid and fastened with raffia. This makes a kind of corduroy effect bench, not too comfortable to be sure. There is some slight variation in some of the churches, but that gives you some idea of the church furniture out here.

Now, imagine yourself sitting at the home-made table to conduct the evening instruction period. The only light is the faint gleam of an old lantern, with perhaps a smoked-up chimney. You have scarcely any idea how large your audience is, or whether you have one at all, since all is black. However, you are assured that you are not alone, when occasionally, from various parts of the church, you catch the whites of some blinking eyes and the sparkle of some pearly white teeth. When you walk down the aisle to leave the church after the instructions you find that the church was nearly filled. Then, before you get away, you are literally besieged by natives bidding you

"Esieru" (good night). That experience, I am sure, all would remember.

Our many duties make it quite impossible for us to expand our work into new territory as much as we should. To take care of our work properly out here we should have about twelve men, to say nothing of a doctor, a hospital, nurses, and many other things. Our church should and must expand. Thousands of perishing souls demand it. Wherever we look, we are needed. I wish our people at home could themselves see the things out here as they really are. In the past month we did begin work in two new villages, but had to turn down, temporarily at least, several other requests. It surely hurts to do that when the need is so apparent and the souls are crying out to you. I am sure that the view of some of our people at home would be changed regarding mission work if they could see and experience what has been our lot during the past few months.

* * * *

No doubt you would be interested to hear just a few things about the work in some of our stations. I shall mention one village especially — the one in which we have started work just a short time ago. Here the people are more backward, I should say savage, than at any other in our entire field. Here, indeed, is Africa as we used to read about it. Although clothes are the least of any native's worries, here many of them wear none at all. No one can read or write. All over the village can be seen the "ndems," places where heathen sacrifices are made. Many wear some kind of charm, which they believe protects them from the evil spirits. Several men from this place who had heard of our work and had attended some of our meetings held in another village, came to see us and begged us to come to them with our teaching. We are living in darkness, they said, and have no one to show us the way. You come to us as a savior; therefore do not turn down our plea. If only these black men could have stood before our churches at home this summer at our mission festivals, a more touching sermon could not have been preached. We agreed to visit their village on the following Saturday, and when the appointed Saturday came, we, of course, kept our promise. Our first step was a conference with the chiefs. The chiefs still are the rulers of their respective villages, and before any work can be done in any community, permission must be obtained from the chiefs. They also control all the land, and therefore before a church can be erected, the chiefs must grant the land. This meeting with the chiefs was my first experience of that kind, and for a moment it sent a chill through my system.

The chiefs were not so anxious for our teachings. If we were coming for the purpose of spoiling their old customs, they told us, they would have nothing to do with us. We want only to make better people of

your "children" (as they call all of their subjects), by bringing them the Word of God, was our reply. Finally they agreed to let us come in, but stipulated that if any of their people would, because of our teaching, refuse to take part in the old customary sacrifices, or fail to attend the big "fattening feasts," those people would be shot through with arrows. We told them that as good chiefs their first concern should be the welfare and happiness of their "children." If, now, after hearing the better way as brought to them by the Word of the true God, the people find it against their conscience to take part in those old heathen customs, they as good chiefs should not interfere, but rather be glad that their "children" had found true happiness. It is enough, they said, we shall point a piece of land for you. And there a mud church has now been built.

To further establish a feeling of good will, I took the head chief out for a ride in the V-8. It worked splendidly. It was his first ride in a car, and he was as pleased as a child. From that time on we have been good friends, and he has even arranged to have the road widened, thus making it possible for the car to enter the village without difficulty. A crash with the chiefs will no doubt occur later, when the Word begins to have its real effect on the lives of the people and they refuse to take part in the old heathen customs; but we know that with the Word we shall conquer. Our first service, conducted in the open air, attracted nearly fifty. We have sent a teacher there who has begun to gather the children for religious instruction. A fine school is now in progress, the enrollment is growing steadily.

It will be interesting to note the change in this village, which only the Gospel can bring about. We were told by some of the natives themselves that in secret, cannibalism is still practiced. It isn't so hard to believe that in view of the many unspeakable things they do openly. Just a few Saturdays ago, when making my weekly visit, I ran into a great celebration in the village. The chief had just finished fattening his daughter and now had her on display. He was ready to receive bids for her. In that connection he was giving a great feast at which a large beef was totally consumed. The noise, the drumming, and the confusion were at times nearly unbearable. As the chief's friend I was permitted to witness the whole affair.

It is no doubt hard to imagine some of these things, but where the Word of God is unknown, there man knows no restraint.

* * * *

Now this is only one village. Since we began work there, four other villages have sent requests begging us to come to them. Can we turn a deaf ear to these benighted people who also have immortal

souls for whom our Savior bled and died? That is a question which our people at home must answer with us. One of the greatest problems with which we have to struggle is polygamy. The unhappiness, the degradation which are the result of this practice cannot be told. It arises in so many forms and gives rise to so many complications that this whole polygamy business presents a study in itself.

Marriage is not governed by affection. The daughters have no word at all in regard to the choice of their husbands, and many times the sons have no word in regard to the choice of their wives. The prospective husband, or his father, simply goes out "seeking for a wife." When he has found an available girl, he goes to the father to see what terms can be arranged. If he has enough to pay down, perhaps 5 pounds, he will experience no difficulty. If they are not able to come to terms, it matters little. The prospective husband simply goes somewhere else to continue his quest. The age of the prospective wife and her fitness for marriage mean nothing. Perhaps fifty per cent of the girls are "sold" in marriage before they have reached the age of ten. In some cases children are spoken for before they are born. Since the prestige and the greatness of a man are determined by the size of his family, the men do all to acquire as many wives as possible.

One would expect the women to object to such an arrangement, but they do not. The first wife welcomes the second and third wife into the compound because it means a division of the work and a lessening of the responsibility. She will have help in tilling the soil and in supporting the husband and children. When a man dies his sons inherit the wives. This is simply taken for granted. Therefore we must deal almost daily with such cases as the Apostle Paul condemned so severely in his First Epistle to the Corinthians. Many times a boy in his early teens begins his married life with his stepmother who is perhaps fifty. It is quite easy to see the other evil to which all these things must lead. Since the men of means have a monopoly on all the women, there are many men of marriageable age, who, because they have little or no money, are not able to purchase a wife at all. The result is unspeakable immorality and wholesale adultery. This is so common here that the offender, if caught, simply makes good his wrong by paying a goat to the offended person.

One can easily see what heart-rending problems are thus presented by this looseness in marriage. Not so long ago, while examining candidates for baptism, this case arose. It is only one of the many. A man some years back bought a little girl. Now it is customary that the girl stays with the parents until she is perhaps fifteen. That means years of waiting for the husband. Whenever this condition arises the man

acquires an older woman with whom he lives till the little girl reaches the proper age. His deliberate intention is, since by this time the older woman has outlived most of her usefulness, to dismiss her when his new wife comes into his home. That was the case here. The man said he knew it was sinful to have more than one wife and for that reason was waiting for the little girl to grow up, so that he might dismiss his present wife and marry the girl before the church. Since this custom is so imbedded in the social order of these people, even the church could not understand for the moment how there could be any objection to that.

We must be in constant fight against this polygamy evil and all the pernicious complications to which it gives rise. It is enough to make one lose heart and become discouraged. But the gracious Lord permits us to witness the power of His Word also in dealing with polygamy. Some Sundays ago it was our privilege to hear a group of head men who for months had quietly and patiently listened to the Word of God, declare before the whole church that they had seen the error of their ways, that they had left polygamy, and were now ready to marry their rightful wives before the church. Said one, "I had four wives, but I now see clearly my error and humbly pray for forgiveness. I have dismissed all but my first and rightful wife. With her I now want to stand before the altar to have our union blessed with the Word of God and prayer. I am doing this not because I have been urged by any man, but because it is the Will of my God as I now see from His Word."

(To be concluded)



Our Synod

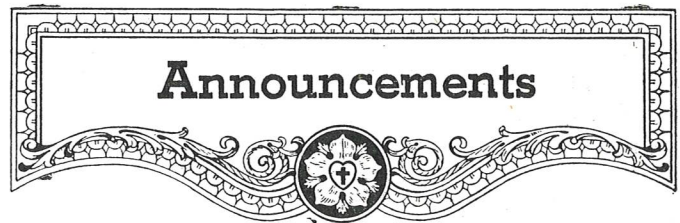
THE LAY DELEGATE AT SYNOD AND CONFERENCES

By G. A. Strasen

Whenever the question is brought before the local congregation as to the election of a delegate for the meetings of Synod or a Conference we always have the same question brought up — "Who has time to go" instead of "Who is qualified to go." Every congregation has men well qualified to act as delegate, men who have experience and who can talk and take part in the discussions. However, if we continue to send men who just have time, then we will never attain the end for which we reach out. The members of congregations are constantly asking for a business administration; however, unless they give Synod such men who will appear on the floor of the meetings and

frankly talk on the financial subjects and give Synod the benefit of their financial and other experiences we cannot expect the results in liquidation of debts, expansion of work, raising of funds and the various other duties to which we are bound. The man with the good ideas who refuses to get up at the meetings, or cannot talk at such meetings is of little value in that place, therefore we must send such men to the meetings who will carry out the wishes of his local congregation and district and be willing to stand before the convention and talk therefor.

Let's send such men to future meetings. True, business men can hardly spare the time, however, with the Christian appeal we should find enough such men who are willing to give of their time and experience for the Kingdom of God.



Announcements

LIST OF CANDIDATES

At its meeting, May 6, in Saginaw, Michigan, the Board of Regents of Michigan Lutheran Seminary will call a professor to fill the vacancy in the faculty caused by Prof. Berg's acceptance of the call to Northwestern College, Watertown, Wisconsin.

Following is a list of the candidates who have been nominated to fill the vacancy:

- Rev. H. Allwardt, Detroit, Mich.
- Rev. H. Engel, Chesaning, Mich.
- Prof. E. Falk, Milwaukee, Wis.
- Rev. W. Franzmann, Coloma, Mich.
- Rev. P. Heyn, Detroit, Mich.
- Rev. Edgar Hoenecke, Plymouth, Mich.
- Rev. Gerald Hoenecke, Cudahy, Wis.
- Rev. Roland Hoenecke, Tacoma, Wash.
- Rev. A. Hueschen, Pigeon, Mich.
- Rev. B. R. Lange, Plankinton, S. D.
- Prof. Gerold Martin, Milwaukee, Wis.
- Prof. W. Pless, Fond du Lac, Wis.
- Rev. D. Rohda, Flint, Mich.
- Tutor A. Schultz, Saginaw, Mich.
- Prof. K. Siefert, Moberge, S. D.
- Prof. R. Sievert, Fond du Lac, Wis.
- Teacher W. Stindt, Bay City, Mich.
- Rev. A. W. Voges, Vassar, Mich.
- Rev. W. Zank, Waterloo, Wis.
- Rev. W. Zink, Dale, Wis.
- Rev. H. Zink, Freeland, Mich.

O. Frey, Sec'y.

GENERAL PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The General Pastoral Conference of the Minnesota District meets at Zumbrota, Minnesota, April 26-28, the first session beginning at 10:00 A. M.

Papers: Pulpit and Communion Fellowship, Rev. H. Boettcher; Breaches in Lutheran Intercongregational Ethics and Treatment Thereof, Rev. L. Brandes; Justification of the Individual Cup, Rev. E. Bruns; An Explanation and Demon-

stration of the Common Service, Rev. C. Bolle; What Constitutes a Popular Mission Sermon, Rev. P. Horn; Exegesis, 1 Cor. 13, Rev. W. P. Sauer; Die Privatseelsorge eines Pastors, Rev. W. C. Albrecht; How May the Custom of Polygamy among Heathen be best Treated by our Missionaries, Rev. Im. Albrecht.

Sermon: Rev. J. Plocher (Rev. A. C. Haase).

Confessional: Rev. W. C. Albrecht (Rev. R. Jeske).

Pastor Paul Horn requests early registration.

H. E. Lietzau, Sec'y.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 19 (9 A. M.) to April 21, 1938.

Papers: Preparation for and homiletical rules to be observed in the writing of a sermon (continuation), Pastor O. Heier. The Communion Liturgy and its origin, development, and significance, Pastor Theo. Bauer. Advantages and Disadvantages of Accreditation of our Academy, Prof. H. C. Oswald. Isagogical and Exegetical Treatment of Obadiah, Pastor E. Hinderer. What policy the missionaries are to pursue among polygamous peoples, Pastor P. G. Albrecht. Besides above-mentioned papers Prof. E. E. Kowalke's essay "The Church and its Youth" is to be discussed. **Please bring your copies!**

Sermon: Pastor H. Mutterer (Prof. H. C. Oswald).

Confessional: Pastor H. Lau (Pastor Wm. Lange).

Remarks: A nominal charge will be made for meals. Announcements should be made to Prof. H. Oswald.

Herbert Lau, Sec'y.

PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

The Pastoral Conference of the Nebraska District will meet May 3 to 5 at Firth, Nebr., Pastor E. F. Hy. Lehmann. The first morning session will begin at 9:00 A. M.

Papers (in the order in which they were assigned for 1938): "The Evangelical Way of Leading a Lodge Member from Darkness to Light" — Pastor R. F. Bittorf. Discourses on the Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report — Pastor E. C. Monhardt. An Exposition of the Book of Acts — Pastor Wm. Wietzke. Practical Lessons for Pastors from the Prophet Ezekiel — Pastor Walter A. Krenke. An Exegesis of Romans 7 — Pastor Lee Sabrowsky. Divorce with Special Consideration of Matt. 19:6-9 and 1 Cor. 7 — Pastor L. A. Tessmer. An Exegesis of 1 John 5 — Pastor Orval Krie. An Exegesis of Isaiah 55 (continuation from verse 7) — Pastor Fritz Miller. An Exegesis of Hebrews 8 — Pastor L. C. Gruendemann. "The Moral and Ceremonial Law in Relation to Each Other in the Light of the New Testament" — Pastor V. H. Winter.

Sermon: Pastor W. J. Oelhafen; Pastor Norbert Mielke.

Confessional Address: President J. Witt; Pastor Orval Krie.

Please announce in due time! L. A. Tessmer, Sec'y.

FOX AND WOLF RIVER VALLEY JOINT PASTORAL CONFERENCE

The Fox and Wolf River Valley Joint Pastoral Conference will convene May 10 and 11 at Wittenberg, Wis. (Rev. G. F. Fierke). Service Tuesday evening.

Confessional Sermon: H. Lemke (W. Zink).

Papers: Titus 1: R. Lederer; Mark 9:49-50: P. Oehlert; Exegetical-homiletical Treatment of the Parable: The Tares among the Wheat (Matt. 13:18-23 and 36-43): W. M. Schroth; Sermon Study and Detailed Outline, Luke 15:11-32: P. Westmeyer; Isagogical Treatment of Ephesians: M. Schneider; Spiritual Priesthood of All Believers According to 1 Peter 2:9: R. Karpinsky The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old

Testament as Established in the Fulfillment of the New Testament: P. Froehlke; Sheol, Hades, Hoelle, Grab! Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow; Are Christians of the New Testament Permitted to Eat Blood? H. Pussehl; What Should Be Our Attitude toward Boy Scouts? W. Valleskey; A Critical Study of Cremation: R. Ziesemer; Have Societies as Societies the Right to Teach Christian Knowledge? W. List.

Please announce to Rev. G. F. Fierke by May 1.

Walter M. Schroth, Sec'y.

NOTICE OF PACIFIC NORTHWEST SPRING CONFERENCE

The Pacific Northwest Spring Conference will convene April 19-21 at Yakima, Wash., Rev. F. Soll, pastor, Elmer Zimmermann, chairman.

Sermon: A. Levenhagen; Critic: E. Zimmermann.

Papers: Unfinished Treatise on Adventism: W. Lueckel; Exegesis on Rom. 3:5-7: W. Schulz; on Matt. 24:15-28: W. Amacher; Homiletics on Psalm 48:9-14: L. Krug and R. Hoenecke; Book Review: A. Sydow.

H. H. Wiechmann, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 17-18 at Marshfield, Wisconsin, Rev. A. Dornfeld, pastor. First session at 10:00 A. M.

Essays: Scriptural Basis for the Practice of Tithing, G. C. Marquardt; Discussion on Prof. E. E. Kowalke's Essay, "The Church and Its Youth," led by R. Horlamus; Exegetische-homiletische Arbeit ueber Matt. 7:15-23, S. Rathke; New Testament Exegesis 2 Timothy, E. Walther; Old Testament Exegesis Isaiah, I. J. Habeck.

Confessional: G. Marquardt, J. Mittelstaedt (English)

Sermon: G. Fisher, J. Henning, Jr. (English).

Please announce early! E. E. Prenzlou, Sec'y.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference of the North Wisconsin District will convene April 26 and 27, at 9:30 C. S. T. at Carbondale, Mich., with Pastor Henry Hopp.

Papers: The Prophet Haggai, E. C. Rupp; Lutheran Gowns, W. Roepke; Church Discipline, G. Tiefel; Catechesis on the Eighth Commandment, T. Thurow; Exegesis on 1 Corinthians, Chap. 1, A. Gentz, Chap. 2, T. Hoffmann.

Confessional Address: T. Thurow, M. Croll.

Sermon: M. Dornfeld, P. Eggert.

Please announce! E. R. Rupp, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet at Bethany Church, Kenosha, Wis., Pastor W. K. Pifer, 7413 15th Ave., on May 17 and 18 at 9 o'clock.

Sermon: E. Sponholz (Luke 13:10-17); G. A. Thiele (Matt. 5:1-12).

Confessional Address: H. A. Diehl.

Old Essays: Wm. Lehmann; O. Heidtke; M. Buenger; O. B. Nommensen; F. E. Blume.

New Essays: Exegesis 1 Tim., ch. 3, A. Lossner; Kowalke's "The Church and Its Youth," E. Sponholz.

Remarks: Please bring your copy of Kowalke's Essay. Early announcement is expected by the local pastor.

Edmund Sponholz, Sec'y.

DODGE WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference will meet April 26 and 27, 1938, at 9:30 A. M., at T. Herman, Rev. H. Cares.

Papers to be read by Martin, Bradtke, Cares, Stern, Redlin, Schaar.

Sermon: Martin, Marti.

Confessional Address: Stern, Wolter.

Please announce to local Pastor!

G. Redlin, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet May 10 and 11 at Two Rivers, with Rev. W. Haase.

Essays: Ex. Heb. 9, H. Eckert; Joh. 3:22-36, R. Jagow; Rom. 16:17-19, J. Boerger; Social gospel, L. Koeninger; Baptism, M. Braun; The religious linguistic value of the Septuagint, Cl. Krueger; Crusades, cont'd, Kitzerow; O. T. quotations in Matt., cont'd, E. Huebner.

Sermon: Spilker, Struck.

Please note change of date. Announce early.

E. H. Kionka, Sec'y.

JOINT MISSISSIPPI VALLEY SOUTH WESTERN CONFERENCE

The Joint Mississippi Valley South Western Conference convenes the 27th day of April in Mt. Calvary Church, La Crosse, Wisconsin (Theo. Mueller, pastor).

English communion service at 9 A. M. Speaker: A. Sauer, Sr. (H. Schaller).

Essays: Matthew 5, 1-7 (continued), R. Siegler; Exegetical Study of Col. 1:24f., H. Schaller; The Pastor's Part in the Burial Service, J. Gamm; God's Plan of Salvation According to Ez. 36:17-36.

Meals will be served at the church.

R. W. Mueller, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet at Salem Church (Thomas and Cramer Streets) in Milwaukee (Rev. E. R. Blakewell, pastor) on May 3 and 4.

Papers: O. Kaiser, Luley, Prof. J. Meyer, Blume, Jeske.

Communion service on Tuesday morning at 9 o'clock.

Sermon: Born (Dallmann). Walter Hellmann, Sec'y.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wis., on Tuesday, May 17, 1938, afternoon at two o'clock.

Preliminary Meetings:

The Joint Mission Board: Republican Hotel, Monday, May 16, 10:00 A. M.

The Board of Trustees: St. John's School, Monday, 1:00 P. M.

The Representatives of our Educational Institutions: St. John's School, Tuesday, 9:00 A. M.

The Conference of Presidents: Parsonage, Tuesday, 9:00 A. M.

Tentative Program:

Tuesday afternoon and evening: Mission Board.

Wednesday forenoon: Institutions.

Wednesday afternoon: Board of Trustees, Committee Reports.

Wednesday evening and, if necessary, Thursday: Reports.

The Committee on Assignment of Calls will meet at Thiensville on Thursday or Friday, 9:30 A. M., depending on the time of the adjournment of the General Committee.

The report of the various boards and standing committees must be in the hands of the undersigned on May 5, if they are to be printed in the preliminary program.

John Brenner.

ANNOUNCEMENT

Beginning April 1, 1938, Prof. H. C. Oswald will represent Northwestern Lutheran Academy in the District and Synod. Applications, remittances and correspondence will henceforth be addressed to him.

S. Baer, Chairman of Board of Control.

BOOK REVIEW

The Real Great Antichrist (Der rechte grosse Antichrist). By Martin Willkomm. Published by Johannes Herrmann, Zwickau, Sachsen. Pamphlet, 16 pages. Price: Mark —.15 (ca. 5 cents).

This little treatise in German by Prof. Willkomm of the Saxon Free Church in Germany restates and bases upon Scripture texts our Lutheran belief that the pope of Rome is the very Antichrist. Well worth reading. Z.

Biblical Theology of the Old Testament in Its Historical Development of the Plan of Salvation (Biblische Theologie des Alten Testaments in heilsgeschichtlicher Entwicklung). By Lic. Wilhelm Moeller and Lic. Hans Moeller. Published by Johannes Herrmann, Zwickau, Sachsen. 544 pages, unbound: Mark 12.50; bound in strong linen: Mark 13.50 (ca. \$6.00).

We take great pleasure in announcing this new book. The authors are Wilhelm Moeller and his son Hans Moeller, both of them licentiates of theology. There is also a daughter in this learned family, Lic. Grete Moeller, who was otherwise occupied, contributing only a frontispiece. All three have done yeomen's labor in attacking and successfully rebutting the false claims and fantastic theories of the modernistic school of theological science, so-called, in German university circles. Courageously they together have stood for the integrity of the Old Testament, particularly of the Pentateuch and the prophets, against the cutting up process of the modern critics as exercised on the body of the Old Testament text. They have abundantly proved the coherence, the planned symmetry and oneness of God's Word as written by the Old Testament writers.

This volume, one of several by these authors, is a voice raised in the wilderness of the misguided German theologians who are obsessed by the rationalistic text criticism that arose with the Tuebingen school. This voice should not go unheeded in Germany, for the authors are scientifically trained men, well acquainted with all the arguments and tricks of Germanic Bible criticism. But it is to us here in America that this work should appeal, especially since, as far as we know, there is no book on the introduction into the Old Testament that can be placed beside this volume in importance.

The plan of salvation as developed by the Lord God our Savior from the first chapter of Genesis to the last verse in Malachi, with the systematical progression of revelation, its one leading thought pointing to Christ kept always in view through the ages, the beautiful harmony of these revelations within themselves and with one another — all these are here clearly set forth for every student of the Bible, be he a trained theologian or just an intelligent layman. It is a thoroughly sound work and it reestablishes the old foundations of our faith in the Old Testament, proving the truth of St. Augustine's saying that the New Testament is hidden in the Old, and that the Old Testament is discovered in the New. Out of the welter of a seemingly endless mass of books on theology and the Bible, few of which are sound or based on truth, we can heartily recommend this introduction into the Old Testament to all pastors, teachers, students of theology and laymen, who can still read the German, not merely for perusal but for patient study. They will have much profit thereby and never regret the price. Z.

In the Upper Room. Twenty-four Sermons on Our Blessed Lord's Last Passover and His Earthly Farewell to the Disciples. By Daniel F. Goerss. Print of Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

The texts are taken largely from St. John's Gospel, chapters 13-17. What transpired in the Upper Room and on the way to Gethsemane is the burden of these sermons; how our High Priest was glorified in His suffering and death and how His people are to profit by His ministrations is devoutly set forth. We recommend the book to our readers. G.

Dreams Come True. A Novel of Manhattan. By G. L. Wind. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, in cloth, \$1.00.

A girl with a gift for song goes to New York in search of fortune and fame. The story relates what she found. The book is one for Christians, especially young ones, so we recommend it. G.

Guided Hearts. By Charles Elm Robinson. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

The story does not seem to be by a Lutheran for Lutherans. It is a bit too emotional. We think it would take mightily with the enthusiasts of our day. We Lutherans are more matter-of-fact. G.

The Master's Questions to His Disciples. Thoughts, Devotional and Practical, for the Silent Hour. By Rev. G. H. Knight. Print of Augustana Book Concern, Rock Island, Illinois. Price, Cloth, \$1.50.

We like the book very well. It does not set out to be Critical, nor Exegetical, but wants to be Devotional and Practical. It strives to stimulate the Christian to a loving surrender to Him who has redeemed us, claims us for His own, and says, "Follow Me." G.

Bruised for Our Iniquities. Meditations for Lent. By Clarence L. Lee. Print of Augsburg Publishing House, Minneapolis, Minn. Price, \$.50.

These are sermons on the Lord's Passion. The Themes are: The Pores That Bled; The Mouth That Was Kissed; The Cheek That Was Smitten; The Body That Was Scourged; The Head That Was Crowned With Thorns; The Hands and Feet That Were Nailed; The Side That Was Pierced; The Body That Rose from the Dead. Short and simple and at the same time edifying meditations on the Savior's Passion, which all will read with profit. G.

Certificate and Record of Church Membership. By Donald F. Rossin, 208 Fourth St., South Minneapolis, Minn.

One can tell at a glance that the compiler has spent a deal of time and thought on the arrangement of this system and where it is conscientiously carried out the plan briefly registers all the important events in the life of a communicant. This booklet is of standard size, 6 1/2 x 3 3/4, with a serviceable paper cover. The sheets may also be had already punched for loose-leaf binding. It offers space for recording communions, both in the home church and, as in the case of students or traveling men, when away from home. Blanks are provided for applying for communicant and voting membership and certificates recording the acceptance. There are also blanks for release, transfer, acceptance, and a notice of acceptance to be mailed back to the former congregation. The stock constitution which the booklet offers can easily be replaced by inserting the one already adopted by a congregation.

Those interested in this System are requested to communicate for further particulars and samples with the compiler at the address given above. Price, Certificate booklet alone (VIII pages and cover), single copies, 9c; 50 or more copies, 8c; 100 or more, 7c. With 8 page stock constitution stapled in: sample copy, postpaid, 10c; single copies, 12c; 50 or more copies, 11c; 100 or more copies, 10c. Punching for standard 6 1/2 x 3 3/4 inch six ring memo book 1/2 c per copy. G.

MINNESOTA DISTRICT

December, 1937 to February, 1938

Red Wing Conference

| Rev. | Budgetary | Non-Budgetary |
|-------------------------------------|-----------|---------------|
| Theo. Haar, Bear Valley | \$ 115.00 | \$ 3.00 |
| E. G. Hertler, Brownsville | 3.00 | |
| R. Jeske, Caledonia | 451.25 | |
| R. F. Schroeder, Dexter | 142.94 | |
| Karl A. Nolting, Frontenac | 185.66 | 16.75 |
| T. E. Kock, Goodhue | 80.74 | |
| F. W. Weindorf, Grace, Goodhue | 90.93 | |
| F. W. Weindorf, St. John's, Goodhue | 209.24 | |
| Jul. F. Lenz, Hammon | 13.00 | |
| E. G. Hertler, Hokah | 14.35 | |

| | | |
|-----------------------------------|------------|----------|
| E. G. Hertler, La Crescent | 60.00 | |
| T. H. Albrecht, Lake City | 1,123.40 | 10.00 |
| C. A. Hinz, Mason City | 71.03 | |
| Theo. Haar, Mazeppa | 120.00 | 3.00 |
| T. E. Kock, Minneola | 64.98 | |
| A. Eickmann, Nodine | 348.40 | 22.60 |
| M. C. Kunde, Oronoco | 64.95 | |
| Jul. F. Lenz, St. Paul's, Oronoco | 34.25 | |
| M. C. Kunde, Pine Island | 42.60 | |
| Geo. W. Scheitel, Potsdam | 65.00 | |
| J. R. Baumann, Red Wing | 225.00 | |
| R. Jeske, Union | 70.60 | |
| Karl A. Nolting, West Florence | 190.00 | 10.00 |
| Paul E. Horn, Zumbrota | 441.35 | |
| | \$4,228.17 | \$ 65.35 |

Mankato Conference

| | | |
|------------------------------|------------|----------|
| R. J. Palmer, Alma City | 156.15 | |
| W. Schuetze, Belle Plaine | 305.33 | |
| L. F. Brandes, Jordan | 257.00 | 14.00 |
| H. E. Kelm, Lanesburg | 184.69 | |
| O. K. Netzke, Madison Lake | 7.50 | |
| A. Ackermann, Mankato | 473.14 | 45.05 |
| R. A. Haase, North Mankato | 30.00 | |
| A. H. Mackdanz, St. Clair | 101.22 | 5.00 |
| Ernst C. Birkholz, St. James | 81.94 | 10.00 |
| O. K. Netzke, Smith's Mill | 41.25 | 8.50 |
| | \$1,638.22 | \$ 82.55 |

St. Croix Valley Conference

| | | |
|--|------------|-----------|
| O. P. Medenwald, Amery | 109.25 | |
| Wm. Franzmann, Baytown | 50.65 | 22.00 |
| G. F. Zimmermann, Cady | 24.27 | |
| O. P. Medenwald, Clear Lake | 19.45 | |
| L. W. Meyer, E. Farmington | 92.75 | |
| G. F. Zimmermann, Elmwood | 65.25 | |
| Wm. Franzmann, Grant | 30.00 | 20.00 |
| A. H. Baer, Hastings | 42.00 | |
| Paul T. Bast, Minneapolis | 26.19 | |
| Paul C. Dowidat, Minneapolis | 700.00 | 112.87 |
| R. C. Ave Lallemand, No. St. Paul | 155.00 | |
| P. R. Kurth, Nye | 27.05 | |
| P. R. Kurth, Osceola | 38.74 | 3.27 |
| E. W. Penk, Prescott | 14.50 | |
| P. R. Kurth, St. Croix Falls | 17.55 | |
| C. F. Bolle, St. Paul | 109.45 | |
| G. A. Ernst, St. Paul | 461.94 | |
| A. E. Frey, St. Paul | 5.00 | |
| A. C. Haase, St. Paul | 348.26 | 118.92 |
| C. P. Kock, St. Paul | | 14.20 |
| J. Plocher, St. Paul | 558.94 | 125.56 |
| Mrs. R. J. Wolfangle, Treas., St. Paul | 5.00 | |
| Arthur W. Koehler, So. St. Paul | 136.71 | 68.25 |
| J. W. F. Pieper, Somerset | 18.84 | |
| J. W. F. Pieper, Stillwater | 70.17 | |
| A. W. Sarembo, Weston | 7.00 | 8.00 |
| M. C. Michaels, Woodville | 68.00 | |
| | \$3,201.96 | \$ 493.07 |

Redwood Falls Conference

| | | |
|---------------------------------|------------|-----------|
| R. Heidmann, Arlington | 142.00 | |
| A. C. Krueger, Cedar Mills | 280.69 | 37.75 |
| A. W. Blauert, Danube | 40.00 | |
| C. J. Schrader, Echo | 71.90 | 5.00 |
| C. C. Kuske, Emmet | 48.12 | 15.90 |
| Im. F. Albrecht, Fairfax | 279.50 | 1.50 |
| C. C. Kuske, Flora | 34.16 | 4.65 |
| Hy. Boettcher, Gibbon | 121.89 | 12.24 |
| M. J. Wehausen, Morton | 96.05 | |
| A. W. Blauert, Olivia | 21.19 | |
| A. W. Fuerstenau, Omro | 74.41 | 68.00 |
| Edw. A. Birkholz, Redwood Falls | 130.03 | 11.47 |
| Aug. Sauer, Renville | 87.85 | |
| G. R. Schuetze, Seaforth | 4.82 | |
| G. R. Schuetze, Sheridan | 123.70 | 31.72 |
| E. G. Fritz, Wellington | 200.00 | 22.00 |
| Aug. Sauer, Winfield | 58.60 | 20.00 |
| C. W. A. Kuehner, Winthrop | 260.56 | 38.35 |
| F. E. Traub, Wood Lake | 537.37 | 19.82 |
| | \$2,612.84 | \$ 288.40 |

| Crow River Valley Conference | | |
|--------------------------------------|-------------------|------------------|
| W. G. Voigt, Acoma | 82.20 | |
| W. P. Sauer, Buffalo | 57.10 | |
| Alvin Leerssen, Crawfords Lake | 93.85 | 2.50 |
| E. H. Bruns, Delano | 240.08 | 9.00 |
| M. Schuetze, Ellsworth | 90.00 | |
| Im. F. Lenz, Graceville | 108.10 | |
| W. J. Schulze, Hutchinson | 263.99 | 81.04 |
| Chr. Albrecht, Johnson | 216.52 | 24.51 |
| K. J. Plocher, Litchfield | 229.30 | 9.14 |
| W. P. Haar, Loretto | 336.24 | |
| Jos. Weiss, Lynn | 110.32 | |
| E. A. Binger, Malta | 7.09 | |
| G. C. Haase, Monticello | 8.25 | |
| Alvin Leerssen, Montrose | 57.30 | |
| E. A. Hempeck, Morris | 25.00 | |
| W. C. Nickels, Pelican Lake | 131.95 | |
| S. Baer, Rockford | 180.99 | |
| | <u>\$2,238.28</u> | <u>\$ 126.19</u> |

| New Ulm Conference | | |
|--|-------------------|------------------|
| H. C. Sprenger, Vacancy, Balaton | 134.95 | 29.80 |
| J. C. A. Gehm, Darfur | 43.45 | 5.00 |
| H. A. Scherf, Eden | 93.00 | |
| A. J. Maas, Essig | 47.98 | |
| A. Martens, Island Lake | 43.41 | |
| Paul W. Spaude, Lake Benton | 108.02 | |
| W. Frank, Morgan | 68.30 | |
| G. Hinnenthal, New Ulm | 905.14 | 230.81 |
| F. Koehler, Nicollet | 466.05 | |
| R. Schierenbeck, Sanborn | 105.00 | |
| G. Theo. Albrecht, St. Peter | 204.00 | |
| Wm. C. Albrecht, Sleepy Eye | 400.61 | 55.75 |
| A. Martens, Tyler | 29.70 | |
| Paul W. Spaude, Verdi | 62.24 | 11.50 |
| Karl Brickmann, Vesta | 158.84 | |
| | <u>\$2,870.69</u> | <u>\$ 332.86</u> |

Grand Total\$16,790.16 \$1,388.42

| Memorial Wreaths | | |
|--|----|------------------|
| For Frank Wolter from Rev. Louis W. Meyer | \$ | 3.00 |
| For Mrs. O. J. Koenig from Rev. M. C. Kunde | | 5.70 |
| For Mrs. O. J. Koenig from Rev. M. C. Kunde | | .75 |
| For Caroline Schleicher from Rev. P. E. Horn | | 14.50 |
| For W. Grossbach from Rev. P. E. Horn | | 7.50 |
| For F. Kipp from Rev. L. F. Brandes | | 4.00 |
| For Emil Diers from Rev. A. C. Haase | | 2.00 |
| For Clifford Haggstad from Rev. Im. F. Albrecht | | 7.00 |
| For Aug. Oestreich from Rev. A. H. Leerssen | | 2.50 |
| For James Rice from Rev. W. P. Haar | | 10.00 |
| For Aug. Oestreich from Rev. A. H. Leerssen | | 1.00 |
| For Julius Stelter from Rev. A. Martens | | 10.75 |
| For Mrs. Matthias Buck from Rev. T. E. Kock | | 4.00 |
| For Mrs. Johanna Binder from Rev. W. Schuetze | | 5.00 |
| For Roy Roosevelt Marsh from Rev. E. C. Birkholz | | 11.75 |
| For Adolph Ziemke from Rev. O. K. Netzke | | 3.00 |
| For Mrs. Fr. Dietrich for Rev. O. K. Netzke | | 1.00 |
| For Henry Tietz from Rev. O. K. Netzke | | 4.50 |
| For Louis Nasebond from Rev. G. F. Zimmermann | | 34.00 |
| For J. C. Braun from Rev. C. W. A. Kuehner | | 30.00 |
| For Leo Riesberg from Rev. W. J. Schulze | | 11.00 |
| For Julius Mitzner from Rev. H. C. Sprenger | | 10.00 |
| For George Giescke from Rev. A. J. Maas | | 12.35 |
| For Cecelia Mae Giese from Rev. Paul W. Spaude | | 5.50 |
| For W. Manthei from Rev. Paul E. Horn | | 8.00 |
| For Emil Mueller from Rev. W. Schuetze | | 2.00 |
| For Wm. H. Seltz from Rev. A. Ackermann | | 12.15 |
| For Pastor Randt from Mrs. R. J. Wolfangle, Treas. | | 5.00 |
| For Edward O. Butenhoff from Rev. C. C. Kuske | | 4.00 |
| For Geo. Oswald from Rev. Hy. Boettcher | | 18.00 |
| For Mrs. Charles Seefeldt from Rev. M. Schuetze | | 3.00 |
| For Frank W. Baseman from Rev. W. J. Schulze | | 10.00 |
| For Mrs. Jacob Kettenacher from Rev. W. P. Haar | | 10.00 |
| For Wm. Weede from Rev. H. C. Sprenger | | 7.00 |
| For Ole Johnson from Rev. H. C. Sprenger | | 4.00 |
| Total | | <u>\$ 283.95</u> |

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENT
February 28, 1938 — 8 Months

| Department | Received | Disbursed | Assets | Operation | Maintenance |
|-------------------------------------|---------------------|---------------------|--------------------|---------------------|---------------------|
| General Administration | \$ 62,380.90 | \$ 21,439.48 | \$ | \$ 21,439.48 | |
| Educational Institutions | 21,550.39 | | | | |
| Theological Seminary | 3,467.94 | 13,909.04 | 164.15 | 11,033.40 | 2,711.49 |
| Northwestern College | 3,353.53 | 38,845.96 | 568.25 | 32,245.80 | 6,031.91 |
| Dr. Martin Luther College | 2,997.32 | 28,846.07 | 320.99 | 27,994.96 | 530.12 |
| Michigan Lutheran Seminary | 1,120.78 | 10,660.80 | 1,044.13 | 8,781.18 | 835.49 |
| Northwestern Lutheran Academy | 722.19 | 6,541.60 | 356.75 | 5,877.23 | 307.62 |
| Home for Aged | 1,989.21 | 4,798.18 | 40.00 | 4,276.56 | 481.62 |
| Missions, General | 64,578.77 | 695.34 | | 695.34 | |
| Indian Mission | 9,545.48 | 20,186.75 | 117.31 | 19,577.87 | 491.57 |
| Negro Mission | 6,717.90 | 8,165.11 | | 8,165.11 | |
| Home Mission | 23,333.23 | 74,573.95 | | 74,573.95 | |
| Poland Mission | 6,117.41 | 6,126.96 | | 6,126.96 | |
| Madison Student Mission | 904.08 | 2,503.96 | | 2,503.96 | |
| African Mission | 266.45 | 507.75 | | 507.75 | |
| Indigent Students | 2,538.43 | 213.37 | | 213.37 | |
| General Support | 5,870.95 | 12,713.00 | | 12,713.00 | |
| School Supervision | 131.45 | 1,866.71 | | 1,866.71 | |
| To Retire Debts | 3,244.96 | | | | |
| Total | <u>\$220,831.37</u> | <u>\$252,594.03</u> | <u>\$ 2,611.58</u> | <u>\$238,592.63</u> | <u>\$ 11,389.82</u> |
| Revenues | 33,182.20 | | | | |
| | <u>\$254,013.57</u> | | | | |
| | 252,594.03 | | | | |
| Surplus | <u>\$ 1,419.54</u> | | | | |

We acknowledge with thanks the following donations:

| | |
|--|------------------|
| Previously reported | \$ 956.57 |
| F. A. Riess, General Support | 3.00 |
| Student Body at Theological Seminary for Missions | 9.44 |
| Memorial Wreath for Rev. Paul Kionka from Mrs. P. J. Kionka for General Administration | 15.00 |
| C. F. W. Schmidt for General Administration | 6.00 |
| Total | <u>\$ 990.01</u> |

THEO. H. BUUCK, Treasurer.