

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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JOB'S GREAT EASTER DECLARATION

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19:25-27.

A singular personage this man Job is. Hezekiel the prophet places him in relation to two other singular personages in the Old Testament — Noah and Daniel. In the fourteenth chapter of his prophecies, vv. 14. 16. 20, he trice says: "Though these three men, Noah, Daniel and Job, were in it (viz. in the land), they should deliver but their own souls by their righteousness, saith the Lord God." Each of these three men were heroes in a particular sense — Noah a preacher of righteousness (2 Pet. 2:3) in the face of the destruction of the prediluvial world, Daniel a mighty visionary prophet in the face of the conflict between the powers of the world and the kingdom of God on earth, ending in the complete victory of this kingdom, and Job a man of unshaken trust in God despite personal afflictions unheard of.

Job's faith in God was indeed singularly tried. You remember the story how God in His unsearchable council permitted Satan, His adversary, to put Job's godliness and piety to its severest test. Twice Satan assailed this pious man to abandon his trust in God. First, he stripped the man of great wealth and property of all his possessions; the man of honor and authority of his servants; the tender father of his family consisting of seven sons and three daughters. How sad the change in the circumstances of this man! How intense, widespread and irreparable his loss! It would be difficult to conceive a picture of a more severe trial. But not enough. Satan assailed Job for the second time, smiting him "with sore boils from the sole of his foot unto his crown," with that loathsome disease — leprosy, thus rendering the wretched sufferer an object of disgust even to his nearest relatives and friends, making him an object of abhorrence to his fellowmen, and so in a manner cutting him off from human sympathy. Ah, the severity of such trial to abandon God!

Yet in both cases Job comes out victoriously, declaring in the first instance with the deepest submission to God's will, "The Lord gave, and the Lord hath

taken away; blessed be the name of the Lord," and in the second instance, "Shall we receive good at the hand of the Lord, and shall we not receive evil." What remarkable declaration of faith and trust in God we hear of this pious patriarch in the face of unspeakable calamities which had befallen him.

But we hear a still greater and more glorious declaration on the part of Job. It is the one quoted above.

The Climax of Job's Declarations

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." To grasp fully the import of this declaration, it is necessary to pursue the succeeding story of Job's deepest misery. Hitherto Job had lived, as he thought, in the fellowship of God, whose gracious presence had everywhere preserved his spirit. "Thou hast given me life and favor, and thy visitation hath preserved my spirit," he addresses God, and now this unspeakable misery he suffers. Why this? The narrative informs us how Job's three friends, having heard of his calamities, come to condole with him. They are struck dumb at the sight of his great afflictions. Finally they open their mouth, and what do they say? They tried to convince him that there must be a grave sin on his part for which he is being punished of God so severely. Although Job vigorously defended himself against such accusation knowing of no particular wrong nor heinous crimes he had committed, yet he finds himself completely at a loss to solve the mystery of his unparalleled and inexplicable sufferings. Monstrous complexities harass his soul. He knows he is not pure and holy before God. "Who can bring a clean thing out of an unclean? Not one," he confesses. But why this unheard of affliction? He cannot understand it.

Yet despite his unutterable desolation and perplexities Job does not despair. By the grace of God he rises from the abyss of his misery to such a height as to declare his faith in the Redeemer. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," is his triumphant declaration.

Job's Redeemer is none other than Christ, He who at the end of time should appear on the earth to reconcile a lost world unto God, to redeem sinful man-

kind from sin and guilt and to restore it to ever-lasting righteousness. Job knows his Redeemer, He is not vaguely seeking after truth. Through the enlightenment of the Holy Spirit he has the truth, and he holds it firmly. It was given him of God, and under His gracious guidance the very discipline of suffering became instrumental in training him to see the highest truth. It is not far from the mark, to state, as we believe, that it was through the speech of Elihu, that mysterious person in the Book of Job, who plainly showed him his grave error, viz. that of defending his own righteousness rather than God's justice — that Job humbled himself, and through his silence ultimately acknowledges his fundamental error of justifying himself rather than God. That undoubtedly furnishes the key to the events of Job's life.

It is in this knowledge that Job knows his Redeemer, believing in a living, personal, divinely human Redeemer who shall visibly appear on earth in the fullness of time. The God-man shall appear in the flesh and become his own kinsman and brother who will plead his cause, vindicate him and ultimately deliver him from all his trouble and misery on earth. What a consolation to Job in his great affliction! and what a declaration of his faith!

Nor does Job's declaration include only the first advent of Christ, but rather both the first and the last, which, rightly viewed, are not disconnected events, but two related acts or scenes, the first and the last, in one great manifestation of God's eternal Son for the redemption of mankind. Behold Job's final declaration: "And though after my skin worms destroy the body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

What a great Easter hope Job here expresses — the hope of the resurrection from the dead! There will be future life not only for the soul, but for the body as well which is now being laid aside in death. And while the body is sown in corruption, in dishonor, in weakness, it is raised in incorruption, in glory and power. In his own flesh Job awaits to see God; this decaying body of his shall be raised to immortality where with body and soul he shall see God, his Redeemer, his Savior Jesus Christ in His everlasting glory, and live with Him forever.

Truly, a great Easter declaration on the part of Job! Small wonder that he makes this significant exclamation: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!"

J. J.

—Many favors which God gives us ravel out for want of hemming, through our own unthankfulness; for though prayer purchases blessings, giving praise keeps the quiet possession of them.—Thomas Fuller.

Grow In Knowledge

THE VALUE OF A SOUL

Man does not perish as the beast perishes. To carnal eyes the manner in which he shakes off this mortal coil may not seem much different. At the last his strength diminishes, his heart-beats grow weaker, his breathing slower until it ceases, the rigor of death comes over his body, decay sets in. But God tells us that though the dust must return to the earth as it was, the spirit, the soul, returns to God who gave it. Man is inclined to set a value only on his body and that which pertains thereto; God sets a value on his soul. Man says, I shall risk everything to gain, if not all, at least as much of this world as I possibly can. God says, "What is a man profited, if he shall gain the whole world, and (in doing so) shall lose his soul?"

The loss of the soul is not only an imaginary catastrophe; it is a fact that we have to deal with every day. Christ came to seek and save that which was lost. That means all without exception. We are by nature lost and condemned creatures. Our souls are lost in sin and subject to eternal loss, eternal perdition.

This great loss came about when man fell from his first estate. He had been created "a living soul." But in the day he would act in disobedience to God he would surely die. And in his act of disobedience he did pass from spiritual life to spiritual death. That was an irreparable loss. He lost the image of God, he lost the righteousness in which he had been created, he lost paradise.

By falling into sin man also lost much of this world's beauty and charm. After the fall it was said that man would have to till the ground before it would yield its increase. Evidently before the fall the tilling was not required. Moreover, despite the tilling, the ground would be more prolific in bring forth thorns and thistles than in producing the good fruits that serve for man's sustenance. The curse of the Lord came upon the earth that He had made on account of man's sin.

But for all that, though parts of the earth are desert, it still contains many fruitful areas. There is still much in the world that maketh glad the heart of man. Man strives for possession of the riches of the earth. Men deceive each other, they do violence to each other, they engage in bloody and destructive wars, all for the possession of and a greater hold on the wealth of this earth.

No individual has ever yet succeeded in gaining the whole world. No nation, however mighty, has ever yet established a title to every corner of the globe. The former Czar of Russia was reputed to be the wealthiest man in the world, and yet it was comparatively little of the whole world that he could call his own. Yet, if anyone could gain the whole world, but had to do it at the loss of his soul, what would his gain be worth? For a few short years he might live in every pleasure money can buy, he could clothe himself in purple and fine linen and fare sumptuously every day, and all this might bring him some sort of happiness, although let it be said right here that there is much that belongs to a truly happy life that money and riches simply cannot buy, but he would have to live in daily consciousness of the fact that his tenure of the whole world was uncertain, and that, sooner or later, it would pass into other hands.

The loss of earthly wealth may be hard enough to bear. Loss of estate is never pleasant. It causes men intense worry. It has sent many to bedlam or to an early grave. But what is loss of this world's goods compared to the loss of the soul? It is a fearful thing if, when a man departs this life and comes to appear before God, he has to hear: In the balances thou art weighed, in the balances thou art wanting. Depart from Me, thou worker of iniquity, into eternal doom. That is the final loss which can never be retrieved.

The human soul is worth saving. God considers it worth saving. It is not God's fault or neglect that man is by nature lost in sin. For that loss man alone is responsible. The loss in the Garden of Eden was entirely Adam's fault. And in the hereafter all who will in eternity lament the perdition of their soul will admit that they themselves, and only they, are to blame.

For the redemption of their souls men have often tried various devices. When their conscience has told them that death is not the end of all, that there is something after death, that there is a God and a judgment, they have tried this and that to achieve safety for their soul. They sought by some means or other to propitiate the Deity by doing or offering something that would be worthy of an eternal recompense. But God says, as we read in the forty-ninth psalm, that none can by any means redeem his brother or give to God a ransom for him, for the redemption of their soul is precious (of great price). So great a price as is required for the redemption of the soul could be paid alone by Him whom God sent into the world for that purpose. Christ gave Himself a ransom for the souls of men when He voluntarily went into death on Calvary.

This ransom may be rejected by men and is, in fact, rejected by many. Men tread the blood of Christ under foot. They receive God's offer of salvation

with scorn. The acceptance of God's offer of free salvation for the sinner implies denial of self and service of God. Christ died for all that who live should not henceforth live unto themselves but unto Him who died for them and rose again. To live unto Him means to renounce the devil and his works and to walk in the narrow way. But many think, Even though we cannot have the whole world, we should like to have as much of it as we possibly can get, and have as much enjoyment out of life as can possibly be obtained, and therein we shall let no consideration for our soul stand in our way.

We might slightly modify the saying of Jesus and let it read, What shall a man be profited if he gain as much of this world's riches, pleasures, and glory as he can possibly get and thereby lose his soul? Put all the worldly gains on one side of the ledger and the great loss on the other side, and then strike the balance. Will the balance sheet be presentable? Would any board of directors like to present such a balance sheet to the shareholders? Would it be a sane body of directors who would report that they had spent the whole of the subscribed capital on fireworks, since that gave them very much amusement, and that therefore they had no assets to show?

What would a man be profited? Profits never are made up of losses, they consist only of gains. A man may lose his soul or he may save his soul. The latter is the greatest gain he can ever make. And though to save his soul he lost all that this world could give him, yea, lost life itself, his balance sheet would show an immense gain. The world might call him a fool and a fanatic, but it could not rob him of that gain. So great is that gain that there is joy in heaven in the presence of God's holy angels over every sinner who by sincere repentance saves his soul.

Such is the value of the human soul. Hence not only is it worth everyone's while to see to it that his own soul is in safety, but it becomes his duty to do all that lies in his power to warn others of the immeasurable loss they will sustain if they do not see to the safety of their soul. Every man has only one life here, only one time of probation. Today, therefore, when ye hear His voice, harden not your heart. Now is the accepted time, now is the day of salvation.

Today His mercy calls us
To wash away our sin.
However great our trespass,
Whatever we have been,
However long from mercy
Our hearts have turned away,
Thy precious blood can cleanse us
And make us white today.

Today Thy gate is open,
And all who enter in
Shall find a Father's welcome,
And pardon for their sin.

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The past shall be forgotten,
A future joy be given,
A future grace be promised,
A glorious crown in heaven.

—The Australian Lutheran.

INDIA

The area covered by India is 1,805,252 square miles. It is densely populated, 195 inhabitants per square mile. Compare this with the population of North Dakota where you will find an average of 9.6 persons per square mile. According to the 1931 census India numbers 351,399,880 inhabitants. Among these there are 6,296,763 Christians. This is but a small percentage of the total population, but Christianity has achieved a goodly growth in the last ten years. While the population of the land increased at the rate of 10.2% from 1921 to 1931, the number of Christians has increased by 32.5%. Our Church, according to the Statistical Year Book of 1936, has 49 white missionaries (44 male; 5 female) and 416 Indian helpers doing mission work in that country. That inroads are being made on heathendom may be learned from the fact that while 585 children of Christians were baptized, 314 heathen were added to the Church by this Sacrament.

—The Messenger.

Comments

What the Modernist Believes The editor of the *Christian Century* was recently put on the spot by a correspondent who asked him a number of difficult questions, difficult for the editor to answer, that is. It seems that this Methodist layman had asked Professor Colgrove whether it was true that a noted Presbyterian, Dr. Freemann,

did not believe in the inspiration of the Bible, and had received the unsatisfying answer: "It's all a matter of definitions — what you mean by 'inspired' and 'miraculous.'" So he propounds questions like these to the unhappy editor of the *Century*:

- "1. Were biblical writers inspired in the same sense as Stanley Jones and Kagawa are inspired today, or did they write as a stenographer taking dictation from God?"
- "2. Were the miracles related in the Bible a setting aside of the laws of nature, or what merely seemed miraculous to the people of that day?"
- "3. Was Christ born of God in the physical sense?"
- "4. Was Christ's resurrection physical? Was his body of flesh brought to life?"

From the tenor of these direct questions, among others, we can see why the editor was unhappy. He could not or would not give direct and clear-cut answers, so as not to commit himself, but instead he hems and he haws with quibbles and with ifs and ands. Clearest, possibly, is his answer to the first question. "For myself I must say that the concept of 'inspiration' does not figure at all in my reading of the Bible. It does not occur to me that the words were dictated or authorized or guaranteed in any way essentially different from the manner in which any other ancient writing on a highly important subject was set down." That's reasonably clear, the Bible is only a human book. But he goes further: "Indeed, I fear it would subtract from its authority if God had so dictated it, for I would be at a loss to account for the obvious errors in it." So that's it. For him the Bible "is a faithful record of a body of human experience in which God progressively revealed himself." Thus is evolution in religion saved.

As to the second question, "I do not think the miracles related in the Bible require us to believe that the laws of nature were set aside," these laws evidently in his opinion being above God. He asks: "Do certain of the miracle stories of the Gospel represent the process of legend-making as the life of Jesus receded further away from the memory of the first disciples?" Let the poor seeker after truth ponder that one.

Agreeing with the foregoing he states on question 3: "It is easier for me to believe that the exquisitely beautiful story of the Annunciation grew up in the devout imagination of the church than to believe that it is a literal account of an objective physiological fact." On the matter of the resurrection of Christ our editor has no strong opinion, "Nor do I think it is a matter of great importance that one should have an opinion. . . . What happened to Jesus' body need not concern us." On the whole he believes that all these questions are "unreal," and finally gives it as his belief that "The discovery of the indissoluble mixture of

divine revelation with human apperception would solve more than half the problems that perplex, not our lay minds only, but the minds of our expert theologians as well."

So this is modernism, "a necessary stage for Christian thought to pass through on its way to positive affirmation of the truth of Christianity, as Charles Clayton Morrison sees it. It's the age-old question of Pilate: "What is truth?" Of the real body of Christian belief and hope nothing remains but doubt. Nothing certain can be known, and we are left in the dark, fumbling and groping after a God whom we do not know and never shall know. But the worst phase of this modernism is its hiding behind and masquerading in the old accepted terms of Christian belief. There is the real danger for the unsuspecting believer, who is thus tricked into believing a lie and is given a stone when he asks for bread. Thank God that we know: Christ is risen! He is truly risen, risen to live and rule over His church in spite of all modernists. His truth shall remain on earth until He come. Z.

* * * *

The Woes of Unionism are well set forth by another correspondent of the Christian Century, R. E. Cribb, of the United Church of Canada, the unionized church made up of former Methodists, Congregationalists and, if we mistake not, Presbyterians. This writer is not entirely happy in that unionized church. "After thirteen years of union, we are still 'former' Methodists and 'former' Presbyterians. As a 'former' Congregationalist, whose church has been completely swallowed up and whose former connections have quite disappeared, I look back along the furrow and wonder. . . . To me the unity-complex, or union-complex, is patterned after the trend of present society. It is the world (as that term is used by Paul) that has scared the church into union and why should we let the world, the flesh and the Devil (who seems to be doing business still) tell us our business? The union-pattern . . . is the adaptation of the holding company, a super-business-trend in the church. And some day a prophet will arise to save the 'forgotten man'; we will discover that there were some values of personal worth that the union-complex tends to destroy."

Of such values destroyed by unionism our correspondent mentions the personal sacrifice for the church and the standardization. "The psychology of unionism will also reveal, I am sure, a marked psychosis of activism. This too is often of the world. 'Produce, for God's sake produce,' so with the authority of Carlyle as to the divine necessity of justifying our existence, we show the world a union. See how nobly we have wrought! Jesus died, it follows that we Congregationalists might obey a bishop, or the Baptists might cease from immersion. And the

world that urged us to unite says to us now, it always knew there wasn't much in religion."

The spirit of sacrifice and loyalty may be lost in unionism, but the saddest part is that in such union there is not strength but the greatest weakness, because whatever truths each component part of the union held have been lost through the union and no new truth gained. Z.

* * * *

Youth and Crime Of ever lower and lower number of years in age are the criminals standing before the bar of justice in our courts. Youths of twelve to sixteen are banded together in gangs to rob, to rape and to kill. Thanks to the automobile this holds true not only in our overgrown cities with their slums, but also, sad to say, even in the quiet countryside. Aroused by the latest arrests of such youth with criminal habits in Chicago the authorities propose to do something about it. Truancy, staying away from school, has been blamed for this juvenile crime wave. Says the Chicago Tribune: "One analysis of a five year group of delinquent boys showed that 56.4 had first been truants." Admitting the truth of this statement, what causes truancy? Mr. W. L. Bodine at the head of the compulsory education department blames the parents. "The juvenile crime problem is due to neglectful parents," he said.

But what is back of the neglectful parents? The problem is thrown back, in the accepted scientific fashion, to the environment which "fails to provide a set of conventional values for the development of socially approved forms of behavior among children. Environmental influence; poverty; wife desertion and mother forced to work; divorce and broken homes; intemperate, indifferent, incompetent parents; both parents work; evil influence of older boys; quarrels with teachers; insanitary homes; wanderlust and influence of spring; etc., etc. — all these are given as causes for truancy."

But does truancy and environment explain the criminal tendency of youth fully? Is there no better answer to be given by Christians who are not yet believers in science the great? Sin inherited, inborn and acquired, have they nothing to do with juvenile crime? And how can sin be controlled so that the youth fears God and His laws, and, above all, knowing himself to be a child of God, does not want to rob and steal? Only through Christian training in the Word of God, and the public school cannot give that. Z.

—True faith can only rest on God's estimate of Christ, not on inward thoughts and feelings. That which may be called the faith of the formalist, rests on the ability of his own mind to judge of these matters. He trusts himself. This is the essential difference between faith in appearance and faith in reality.—Sel.

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.

RESURRECTION

He is risen! Were you waiting,
In the garden's silent shade;
For the proof He promised to you,
When He said, "Be not afraid"?

He is risen! Have you seen Him,
In the early light of morn;
As the seals of sin were broken,
And grim Death of strength was shorn?

He is risen! Would you know Him,
If you met your risen Lord?
Would His loving, gentle accents
In your heart find sweet accord?

He is risen! Has He spoken
To you, trembling at His feet?
Did your loving cry of "Master"
Answer to His "Mary" sweet?

Then, if He to you is risen,
On this holy Easter Day;
Over sin, and death, and sorrow
You will triumph, in His way,

And, through every night of anguish,
Under tempest-darkened skies,
Learn, with every weeping Mary,
Christ is risen, man shall rise.

—J. C. R.

PAROCHIAL SCHOOLS AND STATE FUNDS

That the Church of Rome has definite designs to obtain state aid for its parochial schools is revealed in a statement by the Rev. Monsignor Francis J. Mac-Elwane, superintendent of Catholic parochial schools in Toledo, O., before the recent convention of the National Roman Catholic Educational Association. The Catholic educator told that group that the issue of appropriating public funds for parochial schools would eventually touch the whole nation.

First evidence of the manner in which this plan is to be carried out on a nation-wide basis is now at hand in Congress, where efforts are being made to have federal funds appropriated for school purposes in the various states, with the provision that parochial schools may also enjoy the benefit of such aid.

In the last five years the Church of Rome has made two efforts in the state of Ohio to obtain state funds. Twice bills appropriating millions of dollars for parochial schools have passed the Ohio senate and have been defeated in the house of representatives only

after bitter struggles. Similar bills, it is said, will also be introduced in Rhode Island and in New York.

Such efforts are diametrically opposed to the Lutheran principle of separation of Church and state. If religious liberty is to be preserved in America, it is necessary that schools and other institutions of the Church shall not become subservient to the state. It is also contrary to the principle of religious liberty that all citizens shall be compelled through taxation to support the Church or any branch of its work. The late John Garland Pollard, former governor of Virginia, stated the matter very succinctly when he wrote:

"Religion is voluntary. When it ceases to be voluntary, it ceases to be religion. Religion rests on love, while government rests on force. That is the reason the two do not mix. . . . Let him who doubts this read history.

"The Church and the State are not enemies. They have many purposes in common, but they travel along different routes. The one pursues the path of loving persuasion, the other the path of force. The Church seeks to make men inwardly good; the State to make outwardly good. The one uses the sword of the spirit; the other a sword of steel. The one uses the uplifted cross; the other an uplifted club.

"When religion invokes the taxing power of the State to advance any of the institutions of the churches, then religion denies its voluntary nature."

The Church will do well to recognize this principle. It can carry on its work best as a free institution, and it will only endanger its own liberty if it seeks to place any part of its work as a yoke on unwilling shoulders.

— Lutheran Companion.

NAZIS HAVE DECLARED WAR ON CHRISTIAN SCIENCE

The declaration appeared recently (Feb. 20) in their "Official Correspondence Bulletin," an authoritative source of supply for the German press. The chief points of condemnation are (1) that Christian Science is out of harmony with Nazi principles and its theory of the State; (2) that Mrs. Eddy's "teachings contradict life's reality. From the viewpoint of medicine they definitely constitute a danger to the State, as they may easily prevent search for the real curing of disease"; (3) that the Christian Science practitioners are hurtful to the public interest because they "do not feel themselves obligated to be publicly listed as such"; (4) because Christian Science is not really a religion, but an "Ersatz" (substitute) product, untenable, as "resting on conclusions read into the Bible" instead of being developed from it. Politically it is reprehensible to Nazi eyes, because it is both liberalistic and pacifistic in its teachings, and also because it is international in its outlook.

—The Lutheran.

THE RUSSIAN SOVIET IS STARTING A SPIRITUAL REVIVAL

Curiously enough this plan has been evoked by the unexpected vitality of Christianity in the hearts of the people, in spite of the breakdown of the church organization. As a result the Russian Commissar of Education recently stated: "For the moment we will change our fighting tactics against the Church. During the past twenty years we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater effort than violence. Above all we shall need a large number of highly trained and cultured propagandists. When the second period shall be closed, then the third and last period will be entered upon, in which religion in the Soviet Union will exist only as an historical memory." The Commissar of Education should study the efforts and fate of Julian the Apostate. He, too, started a "spiritual fight" against the Church of his time; but the pagan temples he sought to restore remained empty, and in the end the outcome was enshrined in the phrase attributed to Julian — "O Galilean, Thou hast conquered!"

—The Lutheran.

CHRISTIAN SYMBOLISM

The Christian religion is rich in symbolism. By symbols we have reference to certain signs that have a hidden meaning. Through the centuries these symbols have come into general use, and we might regard them as the "sign language" of the Christian Church.

Almost anywhere you look in a churchly sanctuary you will discover these symbols. The most common place is in the paraments of the altar and pulpit. Stained glass windows are usually full of symbolism. Sometimes these mystic signs are carved in the altar, the ends of pews, and other church furniture. Again they form a part of the wall decorations.

One of the earliest symbols of the Christian Church was the **fish**. This seems to have been a secret sign among the early Christians by which they identified themselves in times of persecution. This curious symbol came about through the spelling of the Greek word for fish, **ichthus**. When the first letters of the following Greek phrase were put together, they were found to spell "ichthus," thus:

Iesous (Jesus)
CHristos (Christ)
THeou (God's)
Uios (Son)
Soter (Savior)

The **cross**, of course, is the most common of the Christian symbols and needs no explanation. It stands for all that Christ's atoning death means for mankind. Christians who object to the use of the

cross on the altar or on the steeple of a church on the grounds that it is "Catholic" might ask themselves what the Christian religion would mean to them without the cross.

The **Good Shepherd** is always a symbol of Jesus, as is also the **Lamb of God or Agnus Dei**. The latter symbol often is shown with a banner. The lamb indicates sacrifice, while the banner stands for victory.

Other Christian symbols will be explained in a subsequent article.
 — Lutheran Companion.

THE TIE THAT PAYS

Queens, New York,
 March 12, 1938.

Dear "Lutheran":

Among the many amusing and often clever pieces of advertising that find their way into the waste basket of this parsonage is one too good to miss! I thought I'd share it with you and your readers.

A wide-awake necktie company, out to sell, offers you a "simple and dignified plan" whereby "painless" contributions may be obtained for your Easter offering. Listen to this:

On Easter Sunday morning, every woman in your congregation is going to be wearing a brand new Easter bonnet, and every gentleman, old or young, is going to be wearing his brand new Easter tie. And everyone of those neckties can represent an additional and "painless" contribution of sixteen cents or more to your Easter offering.

Can't you just picture that Easter service! Brilliant colors everywhere — every gentleman in the crowded audience proudly wearing a gorgeous new tie, and fastened to it a placard bearing the words, "I gave my sixteen cents for the Easter offering. Have you?" Can't you see how self-righteous that opulent worthy in the second pew is as he justifies to himself the dime he puts into the offering plate!

Yes, the people in this church are learning the spirit of giving: giving by getting something in exchange. They will not have to dig deep into their pockets to support their church. Is not this attitude at the root of our financial problem in many churches today?

However, to return to the church supported by neckties — the preacher facing a barrage of such loyal and gallant neckties must surely be inspired to deliver his best Easter sermon. That is, if he doesn't have too keen a sense of humor. I wonder whether I could keep a straight face.

But the "pièce de resistance" in the interesting letter about neckties is inducement No. 6, telling pastors why they simply must send in their order to — Co. at once:

Dear Pastor:

By selling our product "**You do not bring gambling into your church.**" Let the others have horse races down the center aisle if they will. You don't have to.

(Bold face not mine)

A pungent bit of advice to the clergy from our alert advertiser! It is only too evident that the business world sees the weakness in the program of many "Christian" churches today. Give ear, O ye pastors, to whom it may concern!

In all sincerity,
Seeker of the True Spirit of Giving.



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

(Conclusion)

Another great evil against which we must be in constant fight is the heartless custom of killing twins. It is scarcely believable that such a custom can still go on, but here it is right before our eyes. This pernicious thing is going on today as it did a hundred years ago. The natives have an inborn fear for such multiple births. When a woman gives birth to twins, she has been possessed by an evil spirit, they believe. They believe that an evil spirit is the father of one, but since they cannot tell which, the little helpless babes are both done away with, and many times in most cruel fashion. A little twist of the neck, a poisonous injection, boiling water poured down the little screaming throats, such are the methods in common use. However, when all evidence of violence is to be concealed, the children are simply left on the bare ground in the draught. Within a day pneumonia then takes its victim. These are the cases which usually come to our attention, and if we arrive early enough we can at times save the children.

The mother and children are loaded into the car (sometimes we must use threats since the mother is usually reluctant) and are taken to one of the twin houses erected on our mission property. Here they are kept for several months under strict supervision. After that the danger is usually past. In this way about sixteen sets have been saved in the past year. But this seems so trifling when we remember that somewhere in Iberiolland twins are being born nearly every day.

Not only the twins, but many times the mothers too are rejected and made to suffer. Since, as they believe, she has associations with evil spirits, she must be cast aside. Many times the husbands of these unfortunate mothers simply send them away from their

compounds. They must then, as outcasts, get along as best they can.

Some time ago one of our church women in a village nearby had reached the time of her confinement. After one child had been born it became evident that there would be twins. All those in attendance became frightened. They ran away and left the hapless mother to die in her agony out in the sand of her back yard. Our church people then wanted to bury her, but the chiefs and heathen villagers refused any land in the village to be used for that purpose. So now she rests peacefully with her babes in a grave on our mission property about a hundred feet from our door. We are erecting a cross upon which we shall put the inscription: "Here lies a twin mother to whom her own people refused to grant a burying-place."

Within just a few weeks three twin babies died in our own house. In two cases the babes had been exposed too long before we found them, while the third one had somehow received a blow which had fractured the little skull. In the case of the first two, we were notified about twelve hours after the children had been born. We went immediately and in both cases found the children lying right on the damp, cold ground without covering of any kind. In both cases the other twin was already dead but was still lying there with the live baby, just where they had been born. Such sights are pitiful sights. In each case we picked up the live baby, wrapped it up, and took it home for special care. But within a day pneumonia had done its work. The third baby died of a fractured skull. A woman brought the child to us from her village twenty miles away. She had come all the way afoot with the little babe riding in a basket on her head. She could not tell us just what had happened except that the other baby was dead. However, it was not hard to imagine what had happened. It was a pitiful sight. Death came to relieve the child the following day. I took the child out myself and buried it in our own yard next to the other twin mother.

Some of these benighted people have such a fear for twins and such a superstition about them that even to think or to speak about them, they believe, will bring twins. In one of our churches a few weeks ago I spoke very strongly about twins and the terrible and sinful custom of killing these precious gifts of God. I was surprised when I came there for instruction the following week; only the men were present. All of the women had stayed away. After a little questioning, I was told that someone who had heard the lecture the week before had warned the women not to go near us. He told them that if they listened to any discussions about twins, they all would become mothers of twins. Fortunately they all came back again after the headmen had been instructed to go to each one and to clear up the matter. But see with what these minds are poisoned.

Now, what is it that will change these conditions? Nothing man-made will do. In fact, all these things are the very result of man's going on unrestrained and unenlightened in his own way. Only the almighty Word of God can change these hearts and bring light, love, and mercy where now darkness, superstition, and cruelty hold sway. And we can by the grace of God say that this Word has already had its effect in the hearts of these people and is doing its saving and enlightening work. Many are beginning to see and to feel the sinfulness of doing away with these unfortunate children and they are doing all they can to enlighten their fellow-men and to save the babies. Our leading people now tell us that where two years ago no one ever heard of twins, today twins are being reported very frequently. That is a decided step forward. In some of our churches our people have now advanced so far that we no longer need to fear when twins are born in their midst. Many of them now even take it upon themselves, when they learn of twins, to stand guard until we have been informed and are able to take charge of the children.

* * * *

There are, no doubt, many other things in connection with our work here that would be of some interest to you. But the time is getting short. I shall write about some of those things next time. I shall, of course, now be looking for a letter from any or all of the brethren. If there is any particular part of our work concerning which you desire information, I shall be glad to supply it as best I can.

Let me close by stating again that our church has been chosen by the Lord to do a great work here among the black people of Nigeria. The responsibility, is tremendous; and rest assured we who are on the field feel that responsibility especially since Dr. Nau has gone back to the States leaving us here to hold the fort alone. We therefore ask for your special prayers and for your whole-hearted support. Without the support and prayers of our Christians at home we shall never be able to meet this our great challenge. We who are on the field can present startling facts and figures perhaps, and these might touch the consciences of our people for a moment; but there is only one thing that will awaken proper interest in our work and keep this interest active, and that is a true revival of Love for Christ in the hearts of our people. And therein lies your responsibility!

With best wishes to all for a very blessed and prosperous New Year, I remain,

Very sincerely yours,

(S) Wm. H. Schweppe.

P. S. This may also be of interest to you. In the past six months I was privileged to commune 1117, to baptize 470, and to bless 77 marriages. W. H. S.

Our Synod

GOLDEN WEDDING ANNIVERSARY

On Friday evening, April 1, Mr. and Mrs. Albert Pieschke, members of Bethlehem Ev. Luth. Church, Hague Twp., Clark County, So. Dak., were privileged, by the grace of God, to observe the day of their golden wedding. Their pastor delivered a short address on this occasion. A sum of \$3.00 was given for missions.

H. C. Schnitker.

Announcements

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.

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, Mobridge, S. D.
 Prof. R. Sievert, Fond du Lac, Wis.
 Teacher W. Stindt, Bay City, Mich.
 Rev. A. W. Voges, Vassar, Mich.
 Rev. Wm. Wietzke, Shickley, Nebr.
 Rev. W. Zank, Waterloo, Wis.
 Rev. W. Zink, Dale, Wis.
 Rev. H. Zink, Freeland, Mich.

O. Frey, 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.

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.

WESTERN TEACHERS' CONFERENCE

The Western Teachers' Conference will meet at Menomonie, Wisconsin, May 6 and 7 (Pastor J. Mittelstaedt), the first session to begin at 9:30 A. M. Kindly make announcements with Mr. W. L. Roerig, 1015 9th St., Menomonie, Wisconsin, not later than April 30, stating whether lodging is desired for one night or two nights.

PROGRAM

A. Practical Lessons

1. The Pharisee and the Publican (Grades 4, 5, and 6).....Irma Krause
 Substitute: Pentecostal Story (Grades 4, 5, and 6).....Vera Hafenstein
2. Current Events (Grades 7 and 8).....M. June
 Substitute: Multiplication of Denominate Numbers (Grades 5 and 6).....Bertha Wilbrecht
3. The Verb (intransitive and transitive) (Grades 7 and 8).....Ervin Wilde
 Substitute: Practical Demonstration — Lesson in Handwork (Grades 1 and 2).....Linda Teske

B. Theoretical Lessons

1. Our Attitude Toward Boy Scout and Girl Scout Movements.....T. W. Zuberbier
 Substitute: The Reading of Professional Books by Teachers.....A. Huhn
2. The Value of Parent-Teachers' Christian Educational Associations in Our Congregations.....W. L. Roerig
 Substitute: Graduation Exercises.....E. W. Ebert
3. Your Child and the "Movie".....W. Albrecht
 Substitute: The Proper Care of the Organ and its Place in a Service.....J. F. Gawrisch

Otto F. Boerneke, Sec'y.

SOUTH WEST MICHIGAN CONFERENCE

The South-West Michigan Conference will meet in South Haven May 11 and 12.

Program: Die Rechtfertigung eines Suenders vor Gott — A. Hoenecke; Die Ecclesia — H. Hoenecke; Sermon Study; Exegesis on 1 Tim. 6:9-21 — N. Engel.

N. Engel, Sec'y.

SOUTHEASTERN DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Delegate Conference of the Michigan District will assemble, God willing, at Plymouth, Michigan, in the church of Pastor Edgar Hoenecke, April 26 and 27.

Papers: Exegesis of 1 Cor. 4:6-21, Pastor Lederer; Exegesis of Ps. 51:10-19, Pastor Luetke; A Discussion of the Support of Widows, Orphans, and Superannuated Pastors to be led by the local Pastor; A Report on the Laws governing the Incorporation of Congregations in Michigan to be delivered by President Krauss.

Sermon: Pastor Naumann, Pastor Paul Heyn.

Confessional Address: Pastor Ehnis, Pastor Schmeltzer.

Timely announcements are requested!

O. J. Naumann, 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 Demonstration 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 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 Kreie. 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 Kreie.

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. Froehke; 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.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

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.

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: W. A. Diehl; H. J. 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.

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.

DISTRICT CONVENTIONS

NORTH WISCONSIN DISTRICT

God willing, the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States will convene for its regular session in Grace Ev. Luth. Congregation of the pastor E. Benj. Schlueter at Oshkosh, Wis., June 20 to 24 a. c.

The opening services will take place at 10:00 A. M. Monday morning. The lay delegates are kindly requested to deliver their credentials immediately after the opening services to the secretary. They must bear the signatures of the chairman and secretary of their respective congregations.

The local pastor kindly requests that all announcements be made by June 4. Quarters will be gratis, whereas for meals 35 cents will be charged.

All memorials and petitions should be sent to the president, the Rev. W. Pankow, before June 1, both in English and German writing.

G. E. Boettcher, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

The Southeast District of the Joint Synod of Wisconsin and other States convenes, God willing, June 27 to July 1, 1938, at St. John's Ev. Luth. Church, Burlington, Wis., L. Baganz, pastor.

Opening service on Monday morning at 10 o'clock.

Closing service on Thursday evening with the observance of Holy Communion.

Essays and essayists: 1) The Doctrine of the Divine Call with Reference to Present Day Abuses, Prof. A. Zich; 2) Exegesis on Judges 2, 1-4, Pastor G. Hoenecke (German).

Reports and memorials are to be in the hands of the president, Pastor P. Bergmann, by June 1.

Lay delegates are to present their credentials to the undersigned immediately after the opening service.

Requests for lodging are to be sent to Pastor L. Baganz (495 Madison St., Burlington, Wis.) not later than June 15.

Lodging and breakfast are furnished gratis; dinner and supper at nominal prices.

W. Keibel, Sec'y.

BOOK REVIEW

At Eventide. Meditations and Prayers. By Bishop Gottfried Billing. Rendered from the Ninth Swedish Edition by E. W. Olson. Print of Augustana Book Concern, Rock Island, Ill. Price: \$1.25.

The book is evidently from the pen of one who was tried in the furnace of affliction and found consolation and strength with Him who assured St. Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." The meditations are brief and lead the reader into the Scriptures; they are followed by a prayer and a hymn-verse. Appended to the meditations are offered morning and evening prayers for the days of the week and a few prayers for special occasions. The book has a very pleasant appearance, bound in a strong red binding, measures about six by nine. The print is unusually large, just the collection for one with poor sight. The paper is good. You would have use for a book of this kind. G.

Notes on the Gospel of Mark. By Albert Barnes. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price: \$1.00.

This is a new edition of this practical and explanatory commentary which has been out of print a number of years. Barnes' notes on the New Testament and parts of the Old were originally designed for his congregation in Philadelphia and as a popular helps they compare favorably with other works of its kind. In order to get full use of this book on Mark's Gospel you at least ought to have his commentary on the other Gospels, for there are many cross references to explanations given on the text of these other writers. G.

Fundamental Christian Beliefs. By W. Arndt. Concordia Teacher Training Series. Price: 25 cents.

Instructors Guide for Fundamental Christian Beliefs. A Survey of Christian Doctrine for Sunday School Teachers. Prepared under the Auspices of the Sunday School Teachers Training Committee. By W. Arndt with Practical Helps, supplied by W. O. Kraeft. Price: \$1.00. These are companion treatises for the training of Sunday School teachers, but both, or even the former alone, must prove of great advantage for the Bible Class. The former is 7½×5, the latter (sheets prepared for binder) are 8½×11. Print of Concordia Publishing House, St. Louis, Mo. G.

Come, See! Go, Tell! Daily Devotional Readings — April 18 to June 5, 1938. By J. W. Behnken. Print of Concordia Publishing House, St. Louis, Mo. Price: 5 cents per copy; \$3.00 per hundred, postage extra.

This is another booklet of the Daily Devotions Series, being Number 9. The arrangement is the same as in the preceding numbers — fourteen prayers are offered at the beginning of the booklet then follow the meditations, each of page length. The page is 3½×5½. The contents, the price, the form commend the books for wide-spread use. G.

Literary Treasures of the Bible. By Oscar L. Olson, Ph. D. Professor of English, Luther College, Decorah, Iowa. Published by Augsburg Publishing House, Minneapolis, Minn. Price: 50 cents.

The treatise was originally prepared for delivery as a lecture. At the outset the writer declares that "The Bible is the Word of God. That is the chief reason for reading and studying it. But aside from its divine origin, the Bible is the most interesting book ever published and far outranks productions of Homer, Vergil, Dante, Shakespeare, Milton, Goethe, and Ibsen." He then goes on to speak of the Bible from the most varied view-points: Its Knowledge of Human Nature, as a book of Biography, as an example of Short Story, its Oratory, Poetry, History, Prophecy, etc. The book makes very interesting reading. It is 8×5, bound in stiff paper, print black on yellow. G.

Later Renaissance Motets (1524-1580). Compiled and Edited by Matthew Nathanael Lundquist, Wartburg College, Waverly, Iowa. Print of Hall & McCreary Company, Chicago, Ill. Price: Single copies, 75 cents, postpaid; two or more copies, 67 cents each, postpaid. Single copies sent to choral directors on ten days approval.

For the information of our readers we quote the prospectus, "Later Renaissance Motets now makes available for modern choir use some of the finest and best examples of the sacred choral literature of the Reformation period. Represented in the book are Ludwig Senfl, Balthasar Resinarius, Gallus Dressler, Heinrich Isaac, Orlando di Lasso, and several other great masters of the period." The books are bound in the new Cercle binding, which allows the leaves to lie perfectly flat. G.

The Suffering God, A Few Subjective Meditations on the Highest Objective Reality. By Erling Eidem, translated by S. G. Hagglund. Augustana Book Concern, Rock Island, Ill. Bound in cloth, gold stamped title, 160 pages. Price: \$1.25.

This is a book by the Lutheran archbishop of Sweden. It is an odd book, coming from the pen of a Lutheran writer. We cannot avoid branding it a dangerous book, all the more so that it masquerades as Lutheran. Step by step the author tries to show that it is God the Father who suffers in Christ. "The suffering of Jesus unto death on Golgotha is the climax of God's own suffering and therefore the fountainhead of all forgiveness of sins," p. 127. By reasoning on biblical concepts the archbishop descends to sophistry in digging up the old error of patripassionism which arose in the year 200. This sentimental and false view of Christ's suffering denies the wrath of God over the sin of man, takes away all His holiness and righteousness and sets aside the vicarious sacrifice of the Lamb of God. Hence the author shies away from Isaiah 53, 4-6, never mentioning this important passage. With all its pretended piety this meditation by a high Lutheran churchman undermines the grounds of faith. Z.

The Clash. By Paul H. Andreen. Augsburg Publishing House, Minneapolis, Minnesota. Bound in cloth, with gold title. 152 pages. Price: \$1.00.

The author is a member of the Augustana Synod. The book has six chapters on A World in Conflict, The Church

and the Social Order, The Church and World Peace, The Church Today, The Present Crisis, The Church's Contribution to the Social Order. On the whole the views here set forth are sound. He says on World Peace: "The devotees of world peace are sincere; but they avoid the basic question. They want to have a well-ordered world without the church of Christ giving that spiritual life and religious discipline necessary to make it a fact," p. 81. Society can be saved only by saving the individual through Christ. Christianity can save the world, but only through the preaching of the Gospel — and the world does not want the Gospel. The author's views on education are well worth the price of the book. For these times we recommend reading this work. Z.

Sermons on Baptism and the Lord's Supper, Lord's Day XXV—XXXI. Volume III. By Ministers of the Reformed and Christian Reformed Churches. Edited by Henry J. Kuiper. Zondervan Publishing House, Grand Rapids, Mich. Bound in cloth, gold title. 136 pages. Price: \$1.00.

This is the third volume of a series of sermons by ministers of the Reformed Church on the Heidelberg Catechism. In these discourses the Reformed Calvinistic doctrines are clearly set forth. It is especially on the sacraments as means of grace that the Calvinists differ from us so that Luther said at Marburg: "You have a different spirit from ours." The truth of this clear-sighted verdict of Luther becomes quite apparent in reading these sermons. For the Reformed Churches baptism and the Lord's Supper are not in reality means of grace through which we have forgiveness of sins, but merely signs of grace. There is some effort to argue away our Lutheran position based on clear Scriptures. These arguments are, of course, neither new nor convincing to us. For a clear presentation of Reformed teachings on the sacraments the reading of this book may be recommended. Z.

Prophecy and the Tottering Nations. By Keith L. Brooks. Zondervan Publishing House, Grand Rapids, Michigan. Cloth, gold title on back, 100 pages. Price: \$1.00.

Basing his prophecies mainly on the book of Daniel and on Revelations the author tries in the old time-honored way to identify the nations with the apocalyptic passages of these books. His description of the fears and confusion gripping the nations today is vivid and just; but throughout he is buoyed up by millennial hopes of a coming world kingdom of the Christ. This detracts from the usefulness of the book for sober-minded Christians who are looking only for Christ's second coming to judgment. His attacks upon the automobile and some modern medicine as instruments of destruction are justified, we think. On the other hand much religious enthusiasm, "Schwaermerei," is mixed with evidently plain truths. Z.

NEBRASKA DISTRICT

January, February, March, 1938

Rev.	Rosebud Conference	
	Budgetary	Non-Budgetary
R. F. Bittorf, Winner, Trinity	\$ 32.83	\$ 13.00
R. F. Bittorf, Hamill	4.00	
H. Fritze, Valentine, Calvary	30.00	6.40
H. Fritze, Valentine, Zion	26.65	4.00
G. Geiger, Pahapeto	7.13	
G. Geiger, Wood, St. Peter	7.31	
G. Geiger, Witten, St. John	29.60	
L. Gruendemann, Carlock, Peace	14.43	
L. Gruendemann, Burke	13.96	
F. C. Kneuppel, Naper, St. Paul	63.55	
N. Mielke, Platte	8.73	
F. Miller, McNeely, St. Paul	3.24	
F. Miller, Vobr School	1.11	
W. J. Oelhafen, Herrick, St. John	26.23	
L. Sabrowsky, Colome, Zion	9.73	
R. Stiemke, Mission, Zion	23.75	
F. H. Zarling, Batesland, St. Paul	20.27	
F. H. Zarling, Long Valley, Trinity	8.45	
Mr. Andrew Jensen, Mills	6.41	

Central Conference

Im. P. Frey, Hoskins, Trinity	47.07	
H. Hackbarth, Stanton, St. John	129.97	
Wm. P. Holzhausen, Sioux City, Grace ..	50.17	6.58
R. H. Roth, Brewster, St. John	35.00	

L. A. Tessmer, Hadar, Immanuel	3.00	12.25
V. H. Winter, Broken Bow, St. Paul	20.00	
V. H. Winter, Merna	11.15	
J. Witt, Norfolk, St. Paul	276.46	

Southern Conference

A. T. Degner, Plymouth, St. Paul	140.03	13.61
E. J. Hahn, Gresham, St. Paul	54.39	
W. A. Krenke, Grafton, Trinity	9.65	7.88
E. F. Hy. Lehmann, Firth, St. John	48.65	8.00
E. C. Monhardt, Clatonia, Zion	238.62	20.00
H. H. Spaude, Surprise, St. John	41.00	
R. H. Vollmers, Geneva, Grace	31.94	
Wm. F. Wietzke, Shickley, Zion	10.00	

\$1,484.48 \$ 91.72

General Administration	\$ 224.04
General Institutions	384.48
Theological Seminary	29.14
Northwestern College	17.75
Dr. Martin Luther College	18.65
Belle Plaine	10.39
General Missions	447.03
Indian Mission	66.81
Home Mission	216.53
Negro Mission	33.84
Poland Mission	25.59
Student Support	2.58
General Support	7.65

\$1,484.48

Non-Budgetary

Lutheran Home Finding Society of Iowa	\$ 6.58
Lutheran Children's Friend Society, Minneapolis	8.00
Bethesda	10.00
Fremont	62.14
Denver	5.00

\$ 91.72

Memorial Wreaths included in above lists: For Mrs. Inger Brood (P. Bittorf), \$8.00; for Mrs. Henry Heberer, from Trinity Ladies' Aid, Mrs. R. Rohrke, Mrs. H. Puls, Mrs. G. Schmidt, Mrs. Frank Miller, Mrs. L. Brummund, Mrs. A. Gnirk, Margareta Heberer, N. N. (P. Frey), \$12.75; for Mrs. Fred Bockholdt, from Mrs. Sophia Contad, Henry Jordingen (P. Degner), \$7.00; for Kenneth Charles Hofmann, from Fred Hofmann, Sr., Mr. and Mrs. Fred Hofmann, Jr., George Hofmann and family, Mr. and Mrs. Herbert Hofmann, Aug. Cartens and family, Paul Hofmann and family, Henry Tietgen, Charles Hofmann and family, Elmer Raasch and family, Fred Neuwerk and family, Martin Neuwerk, Mr. and Mrs. Carl Tietgen (P. Tessmer), \$11.50; for Gustave Backhaus from his nieces (P. Tessmer), \$3.75; for N. N. (P. Fritze), \$1.00.

DR. W. H. SAEGER,
Norfolk, Nebr.

SOUTH EAST WISCONSIN DISTRICT
January 5 to March 31, 1938

Arizona Conference

Reverend	Budgetary	Non-Budgetary
Rich. Deffner, Zion, Phoenix	\$ 34.67	\$ 23.00
O. Hohenstein, Grace, Glendale	22.86	
Frederick G. Knoll, Grace, Warren	25.50	
E. Arnold Sitz, Grace, Tucson	35.69	

Dodge-Washington County Conference

G. Bradtke, Z. Krippel, Chr., Tp. Herman	100.00	12.51
Herman W. Cares, Emanuel, Tp. Herman	33.30	
Herman W. Cares, Emanuel, Tp. Herman	47.81	
Herman W. Cares, Zion, Tp. Theresa	10.08	
Herman W. Cares, Zion, Tp. Theresa	33.43	
Herm. C. Klingbiel, St. John, West Bend	409.97	
Herm. C. Klingbiel, St. John, West Bend	145.50	
Herm. C. Klingbiel, St. John, West Bend	121.84	
Reuben, Marti, St. Jacobi, Mayville	8.00	
Reuben, Marti, St. Peter, Kekoskee	14.87	
Reuben, Marti, St. Peter, Kekoskee	9.64	
Ph. Martin, St. Luke, Knowles	21.08	1.00
Ph. Martin, St. Luke, Knowles	2.14	

Ph. Martin, St. Luke, Knowles, Sunday S.		1.65
Ph. Martin, St. Paul, Brownsville	87.32	
Ph. Martin, St. Paul, Brownsville, Sund. S.		10.05
Ph. Martin, St. Paul, Brownsville	20.00	
Rud. F. W. Pietz, St. John, Lomira	37.50	5.25
Rud. F. W. Pietz, St. John, Lomira	14.46	
Gerhard Redlin, St. Peter, Allenton	55.50	
Gerhard Redlin, Zion, Allenton	63.64	
W. Reinemann, Trinity, Huilsburg	35.00	
W. Reinemann, Trinity, Huilsburg	52.00	7.95
Ad. von Rohr, Peace, Hartford (Ladies' Aid \$15.00)	183.45	
A. v. Rohr, Peace, Hartford, Ladies' Aid		60.00
M. Stern, St. Paul, Neosho (childr. \$4.40)	57.22	
H. Wolter, St. Paul, Tp. Lomira	35.23	
H. Wolter, St. Petri, Tp. Theresa	9.51	
F. Zarlring, St. Matth., Iron Ridge	129.65	
F. Zarlring, St. Matth., Iron Ridge		10.12
F. Zarlring, St. Matth., Iron Ridge		1.00

Eastern Conference

Paul T. Brockmann, Trinity, Waukesha	109.19	1.70
Paul T. Brockmann, Trinity, Waukesha		40.10
Adolph C. Buenger, St. John's, Good Hope	56.35	
Adolph C. Buenger, St. John's Good Hope	32.66	
E. Ph. Ebert, Pentecostal, Whitefish Bay	30.39	
E. Ph. Ebert, Pentecostal, Whitefish Bay	17.40	
E. Ph. Ebert, Pentecostal, Whitefish Bay	16.02	
Frank G. Gundlach, Salem, W. Granville	37.20	
Ph. H. Hartwig, Christ, Pewaukee	10.50	
Ph. H. Hartwig, Zion, Hartland	140.00	
Gerald O. Hoenecke, St. Paul, Cudahy	65.00	
G. O. Hoenecke, St. Paul, Cudahy, children		9.32
Gerald O. Hoenecke, St. Paul, Cudahy	39.50	
Gerald O. Hoenecke, St. Paul, Cudahy	50.05	
Walter Keibel, Nain, West Allis	164.92	48.86
Walter Keibel, Nain, West Allis	36.16	
P. W. Kneiske, St. John, Lannon	37.40	5.30
A. Koelplin, Fairview, Milwaukee	47.28	
A. Koelplin, Fairview, Milwaukee	60.66	
A. E. Krueger, Resurrection, Milwaukee	59.20	3.00
A. F. Krueger, Resurrection, Milwaukee	21.95	
A. F. Krueger, Resurrection, Milwaukee	17.25	
Henry Lange, Nathanael, Milwaukee	34.75	
Kurt A. Lescow, St. John, East Mequon	94.00	
A. H. Maaske, St. John, Mukwonago	21.29	
Wm. C. Mahnke, St. John, Root Creek	61.45	21.25
Wm. C. Mahnke, St. John, Root Creek	14.50	
Wm. C. Mahnke, St. John, Root Creek	36.16	3.50
A. Mittelstaedt, Trinity, So. Mequon	57.46	
Theo. Monhardt, St. John's, Tp. Lake	24.35	
C. A. Otto, St. John, Wauwatosa	549.94	
A. Petermann, St. John, Newburg	87.85	
M. F. Rische, Davids Stern, Kirchhayn	149.35	
M. F. Rische, Davids Stern, Kirchhayn	71.05	
J. G. Ruege, Jordan, West Allis	160.14	
J. G. Ruege, Jordan, West Allis	121.02	
J. G. Ruege, Jordan, West Allis	93.65	
J. G. Ruege, Jordan, West Allis	75.32	
G. Schaller, St. Paul, Tp. Franklin	25.00	
G. Schaller, St. Paul, Tp. Franklin	48.73	
Alfred C. Schewe, Trinity, W. Mequon	94.10	
Alfred C. Schewe, Trinity, W. Mequon	44.40	
G. Schmidt, St. Paul, E. Troy (Lad. Aid)		30.00
Gust. E. Schmidt, St. Paul, East Troy	52.85	
Arnold Schultz, Trinity, Milwaukee	241.41	
Harry Shiley, St. Peter, Tp. Greenfield	18.46	
Harry Shiley, Woodlawn, West Allis	68.37	12.83
E. W. Tacke, St. Paul, Tess Corners	173.85	
E. W. Tacke, St. Paul, Tess Corners	92.20	
E. W. Tacke, St. Paul, Tess Corners	115.25	
L. M. Voss, Good Shepherd, Tp. Wauwat.	21.93	
L. M. Voss, Good Shepherd, Tp. Wauwat.	23.07	
S. E. Westendorf, Calvary, Thiensville	73.56	
H. Woyahn, Grace, Waukesha	35.71	
H. Woyahn, Grace, Waukesha	19.13	
H. Woyahn, Grace, Waukesha	17.08	

Milwaukee City Conference

P. J. Bergmann, Christ	161.99
P. J. Bergmann, Christ (Ladies' Aid)	15.00
P. J. Bergmann, Christ	55.87
P. J. Bergmann, Christ	117.44
E. Blakewell, Salem	99.51

E. Blakewell, Salem	45.96	
E. Blakewell, Salem	54.81	
John Brenner, St. John	386.90	293.05
John Brenner, St. John	177.90	163.25
John Brenner, St. John	154.00	131.00
John Brenner, St. John		296.45
R. O. Buerger, Gethsemane	67.70	75.00
P. J. Burkholz, Siloah	256.05	68.06
P. J. Burkholz, Siloah (Sunday School) ..		27.72
P. J. Burkholz, Siloah	158.75	42.20
P. J. Burkholz, Siloah	157.98	41.73
J. C. Dahlke, Jerusalem	269.68	16.85
J. C. Dahlke, Jerusalem	206.16	9.13
J. C. Dahlke, Jerusalem	119.42	7.46
E. Ph. Dornfeld, St. Marcus (Lad. Aid \$35)	857.73	
E. Ph. Dornfeld, St. Marcus (Congregation		72.12
\$42.12, Ladies' Aid \$30.00)		7.32
Fred Graeber, Apostles	24.85	
Fred Graeber, Apostles	17.92	
Arthur F. Halboth, St. Matthew	208.25	89.61
Arthur F. Halboth, St. Matthew	185.41	62.00
Arthur F. Halboth, St. Matthew	107.02	62.00
Walter Hoenecke, Bethel	64.29	34.42
Walter Hoenecke, Bethel	62.51	17.85
Walter Hoenecke, Bethel	47.10	13.45
Raym. W. Huth, Messiah	181.50	15.00
J. G. Jeske, Divine Charity	337.41	25.00
L. F. Karrer, St. Andrews	18.06	10.00
H. Knuth and V. Bromn, Bethesda	176.31	37.39
H. Knuth and V. Brohm, Bethesda	213.61	46.89
Ph. H. Koehler, St. Lucas	365.63	39.51
Ph. H. Koehler, St. Lucas	257.62	43.62
Ph. H. Koehler, St. Lucas	144.83	59.79
Paul G. Naumann, St. Jacobi	421.07	153.44
Paul G. Naumann, St. Jacobi	136.89	33.15
Paul G. Naumann, St. Jacobi	167.03	40.46
Erhard C. Pankow, Garden Homes	31.00	
Wm. F. Pankow, Ephrata	104.83	
Wm. F. Pankow, Ephrata	112.35	
Paul Pieper, St. Peter	527.75	45.11
Paul Pieper, St. Peter	171.55	21.95
Paul Pieper, St. Peter	267.62	37.90
Wm. F. Sauer, Grace	800.00	
W. J. Schaefer, Atonement	65.00	
Arnold H. Schroeder, St. Paul	19.85	
Arnold H. Schroeder, St. Paul	22.57	
A. B. Tacke, Zebaoth	61.03	
A. B. Tacke, Zebaoth	73.48	
Arthur P. Voss, St. James	134.22	
Arthur P. Voss, St. James	117.06	25.00
Arthur P. Voss, St. James	96.48	25.00
Mt. Lebanon Congr. by Mr. W. Brenstedt	58.86	25.00

Southern Conference

Louis W. Baganz, St. John, Burlington ..	308.50	
A. C. Bartz, Immanuel, Waukegan	74.96	
A. C. Bartz, Immanuel, Waukegan	25.45	
A. C. Bartz, Immanuel, Waukegan	19.65	
Carl H. Buenger, Friedens, Kenosha	297.76	
H. J. Diehl, First Ev. Luth., Lake Geneva	200.00	
W. A. Diehl, First Ev. Luth., Elkhorn ..	77.30	
S. A. Jedele, Peace, Wilnot	119.95	
E. W. Hillmer, St. Luke, Kenosha	33.71	
Ed. Jaster, Epiphany, Racine (S. S. \$2.95)	27.95	
Edwin Jaster, Epiphany, Racine	17.67	
W. H. Lehmann, St. John, Libertyville ..	81.93	
Aug. Lossner, Trinity, Franksville	3.00	
O. B. Nommensen, Zion, So. Milwaukee ..	3.20	
O. B. Nommensen, Zion, So. Milwaukee ..	32.04	
O. B. Nommensen, Zion, So. Milwaukee ..	31.93	
O. B. Nommensen, Zion, So. Milwaukee ..	49.82	
M. F. Plass, St. John, Oakwood	17.40	10.00
M. F. Plass, St. John, Oakwood	100.00	
Edm. Sponholz, St. John, Slades Corners	59.97	
Theo. Volkert, First Ev. Luth., Racine ..	139.80	

Memorial Wreaths

For Miss Minnie Adelberg from Mr. and Mrs. Gilbert Thiele \$1.00, Miss Johanna Brockmann 50c, Miss Ida Bading \$1.00, Miss Mathilda Bading \$1.00, Mr. and Mrs. Wm. Griffin \$2.00, Mrs. Fred Graeber \$1.00, Miss Theresa Hoenecke \$1.00, Miss Paula Heidtke \$1.00, Miss Irma Heidtke

\$1.00, Mrs. Alvina Heidtke \$1.00, Miss Victoria Lueders \$1.00, Mrs. Lawrence De Swarte \$1.00, by Pastor P. J. Bergmann	12.50
For Mrs. Baebenroth from Ministers' Wives Mission Circle by Mrs. E. Falk	3.00
For Mrs. Bertha Frank from Grace Church Mission Society by Mrs. Chas. Brunner, Treas.	5.00
For Mrs. W. Haberkorn from A. A. L. by Pastor Ph. Martin	2.00
For Pastor Paul J. Kionka from Mr. and Mrs. Carl Radtke, Loretta and Paul Radtke, Mr. and Mrs. Walter A. Kant by Pastor Ph. H. Koehler	5.00
For Mr. John Leppel, Monroe, Mich., from Mrs. J. Glaeser and daughters	3.00
For Mrs. Paul Stubbe from Fairview Ladies' Aid by Pastor A. Koelpin	5.00
For child of Mr. and Mrs. Wm. Zarling, from Siloah Church Council by Pastor P. J. Burkholz	3.00
For Henry J. Zautner from Frederick Lange and Hedwig Hillmann by Pastor H. C. Kingbiel	2.00
For Henry J. Zautner from St. John's Church \$10.00, 7th and 8th grade school children \$5.50, 1st to 6th grade school children \$10.65, Male Choir of St. John's Church \$4.50	30.65

Personal Gifts

M. S. B., Watertown, Wis.	5.00
Ruth Mission Club of Siloah Congregation by Pastor P. J. Burkholz	15.00
Seminary Lad. Guild, by Mrs. Emil Trettin ..	5.60
Young Matron Club, Burlington, Wis., by Mrs. Otto L. Steingraber, Sec'y	10.00
	<hr/>
	\$16,775.94
	\$2,527.77

Milwaukee, April 2, 1938.

CHAS. E. WERNER, Cashier.

MICHIGAN DISTRICT
January, February, March, 1938
Southwestern Conference

Rev.	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 50.47	
W. Franzmann, Coloma.....	35.85	
Dr. H. Wente, Crete, Ill.....	48.00	
W. Westendorf, Dowagiac.....	101.02	
R. Kaschinske, Hartford.....	4.62	
E. T. Lochner, Hopkins.....	71.74	
E. T. Lochner, Dorr.....	35.76	
A. Hoenecke, Muskegon.....	34.55	
A. Fischer, Sodus.....	95.45	
M. Haase, South Haven.....	131.62	
W. Essig, Stevensville.....	29.68	
H. Hoenecke, Sturgis.....	49.24	
Southeastern Conference		
H. Heyn, Detroit.....	51.53	
H. Richter, Detroit.....	42.00	
F. Stern, Detroit.....	25.00	
W. Steih, Lansing.....	105.04	
H. Zapf, Monroe.....	61.82	
G. Ehnis, Monroe.....	10.00	
A. Maas, Northfield.....	92.66	
A. Maas, South Lyon.....	15.50	
E. Hoenecke, Plymouth.....	82.04	
C. Schmelzer, Riga, including \$6.10 from Sunday School and \$1.00 from Mr. and Mrs. H. Goetz.....	206.17	7.10
A. Lederer, Saline.....	86.60	
A. Wacker, Scio, including \$10.00 from unknown donors.....	101.48	
G. Luetke, Toledo, Ohio.....	100.00	
R. Timmel, Toledo, Ohio.....	75.00	
O. Naumann, Toledo, Ohio.....	45.92	
E. Leyrer, Waterloo.....	23.60	
O. Peters, Wayne, including \$9.46 from Sunday School	260.12	20.36
O. Peters, Livonia.....	36.34	5.50

Northern Conference

M. Schroeder, Bay City.....	173.69	
A. Westendorf, Bay City.....	300.00	
J. Zink and E. Kasischke, Bay City.....	196.64	
H. Engel, Chesaning.....	22.82	4.00
H. Engel, Brady.....	24.60	2.50
C. Binhammer, Clare.....	55.90	
C. Henning, Elkton, including \$28.90 money from 1937.....	41.10	
B. Westendorf, Flint.....	100.00	
D. Rohda, Flint.....	66.89	
A. Kehrberg, Frankenmuth.....	141.77	
E. Kasischke and R. Kaschinske, Green- wood.....	32.80	
E. Kasischke, Silverwood.....	7.62	
K. Vertz, Hale.....	15.00	
G. Albrecht, Kawkawlin.....	31.25	
F. Krauss and K. Krauss, Lansing.....	345.06	
E. Rupp, Manistee.....	11.62	
W. Voss, Owosso.....	232.36	
A. W. Hueschen, Pigeon.....	70.19	
D. Metzger, Remus.....	12.90	3.79
D. Metzger, Broomfield.....	2.21	2.56
O. Eckert and O. J. Eckert, Saginaw.....	716.85	
O. Frey, Saginaw.....	107.60	
H. Eckert, Saginaw.....	34.90	
G. Schmelzer, Sebewaing, including \$10.00 by Ladies' Aid.....	90.13	5.00
C. Kionka, Swan Creek.....	35.00	
C. Kionka, Hemlock.....	62.00	
C. Leyrer, St. Louis.....	55.66	
J. Roekle, Tawas City.....	179.27	
A. Voges, Vassar.....	6.60	
R. Koch, Zilwaukee.....	110.35	
Total	\$5,391.60	\$ 50.81

Memorial Wreaths

The following Memorial Wreaths are included in above monies:

Owosso. Memory of Rev. Paul J. Kionka.....	\$ 11.00
Northfield. Memory of Rev. Paul J. Kionka.....	7.50
Monroe. Memory of John Leppel.....	5.00
Saginaw (St. Paul's). Memory of Arthur Schweins- haupt.....	1.00
Saginaw (St. Paul's). Memory of Mrs. Fred Bor- chard.....	3.00
Saginaw (St. Paul's). Memory of Mrs. Louise Kreutzfeld.....	2.00
Sebewaing. Memory of Jacob Jedelee. Several Wreaths.....	15.00
Scio. Memory of Mrs. Agatha Braun.....	8.00
Saline. Memory of Adam Kiumpp.....	15.00
Flint (Grace). Memory of Mrs. Helen Meteyer.....	3.00
Chesaning. Memory of Edward Perden. Two Wreaths.....	4.00
Brady. Memory of Mrs. Sabra Brewer. Two Wreaths.....	3.50

E. WENK, Treasurer.

WEST WISCONSIN DISTRICT
January, February, March, 1938

Rev.	
H. F. Backer, Platteville.....	\$ 21.46
J. C. Bast, McMillan.....	10.75
H. E. Bentrup, Stoddard.....	119.91
H. E. Bentrup, Bad Axe Valley.....	14.37
Alvin Berg, Norwalk.....	32.36
J. B. Bernthal, Ixonia.....	1.00
L. Bernthal, T. Trenton.....	148.18
L. M. Bleichwehl, Little Falls.....	13.21
E. Blumenthal, Wausau.....	37.71
A. Dasler, Fox Lake.....	13.70
A. H. Dobberstein, Loganville.....	18.80
A. H. Dobberstein, Lime Ridge.....	10.60
A. C. Dornfeld, Marshfield.....	68.50
A. G. Dornfeld, Richwood.....	41.53
A. G. Dornfeld, Hubbleton.....	25.96
F. F. Ehlert, Eitzen.....	30.00
A. J. Engel, Pardeeville.....	73.81
S. H. Fenske, Mercer.....	38.14
Gerh. Fischer, Mosquito Hill.....	5.00
Gerh. Fischer, Savanna.....	75.00

E. C. Fredrich, Helenville.....	220.73
J. Gamm, La Crosse.....	359.95
Hy. Geiger, T. Leeds.....	68.94
Hy. Gieschen, Fort Atkinson.....	539.37
F. Gilbert, Whitehall.....	24.85
M. Glaeser, Wonewoc.....	203.02
W. E. Gutzke, La Crosse.....	215.13
I. J. Habeck, Medford.....	164.55
J. Henning, T. Dallas.....	37.37
J. Henning, T. Prairie Farm.....	174.36
J. F. Henning, Auburn and Brush Prairie.....	27.25
M. J. Hillemann, Marshall.....	53.46
R. C. Hillemann, Plum City.....	41.46
R. C. Hillemann, Waverly.....	9.00
R. C. Hillemann, Eau Galle.....	47.75
O. E. Hoffmann, Beyer Settlement.....	35.00
O. E. Hoffmann, Poplar Creek.....	18.75
O. E. Hoffmann, Elk Mound.....	2.00
O. E. Hoffmann, Iron Creek.....	24.00
R. C. Horlamus, Hurley.....	72.57
H. C. Kirchner, Baraboo.....	500.00
J. Klingmann and Wm. Eggert, Watertown.....	232.90
L. C. Kirst, Beaver Dam.....	436.17
O. W. Koch, Central Conference.....	20.00
O. W. Koch, Lowell.....	420.13
E. E. Kolander, Marathon.....	80.00
R. P. Korn, Lewiston.....	219.62
G. O. Krause, Little Black.....	12.45
G. O. Krause, Stetsonville.....	79.30
W. R. Krueger, Ixonia.....	20.45
H. Kuckhahn, St. Charles.....	78.00
O. Kuhlow, Jefferson.....	1,000.00
C. F. Kurzweg, Cream.....	28.05
C. F. Kurzweg, Cochrane.....	47.16
Phil. Lehmann, Ablemann.....	33.67
W. C. Limpert, Altura.....	53.45
F. W. Loeper, Whitewater.....	79.77
A. W. Looock, T. Knapp.....	6.67
A. W. Looock, Shennington.....	12.85
P. Lorenz, Watertown.....	109.23
G. C. Marquardt, Schofield.....	130.09
G. C. Marquardt, Ringle.....	33.44
A. L. Mennicke, Doylestown.....	39.55
A. L. Mennicke, Fountain Prairie.....	28.59
A. L. Mennicke, Fall River.....	31.43
J. Mittelstaedt, Menomonie.....	160.00
R. W. Mueller, Wilson.....	7.89
R. W. Mueller, Ridgeway.....	3.00
Theo. J. Mueller, La Crosse.....	191.98
G. E. Neumann, Rib Falls.....	40.25
G. E. Neumann, T. Rib Falls.....	23.00
G. E. Neumann, T. Stettin.....	23.00
H. C. Nitz, Waterloo.....	202.63
M. J. Nommensen, Juneau.....	273.12
Wm. Nommensen, Columbus.....	854.48
E. J. Otterstatter, Tripoli.....	7.59
E. J. Otterstatter, Tomahawk.....	59.92
Aug. Paetz, Friesland.....	22.31
Aug. Paetz, Dalton.....	11.75
W. A. Paustian, Onalaska.....	54.91
E. E. Prenzlow, Cornell.....	21.00
J. M. Raasch, Lake Mills.....	435.64
S. Rathke, Barron.....	15.00
S. Rathke, Cameron.....	18.50
A. W. Sauer, Winona.....	822.58
H. Schaller, Tomah.....	179.73
W. Schumann, Winona.....	103.48
J. H. Schwartz, West Salem.....	164.66
J. H. Senger, Arcadia.....	21.65
C. W. Siegler, Bangor.....	40.00
M. Taras, Lebanon.....	24.47
K. A. Timmel, Watertown.....	289.50
L. C. Vater, Goodrich.....	6.50
Aug. Vollbrecht, Fountain City.....	74.50
E. Walther, Wisconsin Rapids.....	288.03
W. Weissgerber, Minocqua.....	47.43
W. Weissgerber, Woodruff.....	43.60
A. A. Winter, Mauston.....	125.73
A. A. Winter, New Lisbon.....	34.00
L. A. Winter, Spirit.....	28.78
L. A. Winter, Rib Lake.....	9.97
L. A. Winter, Prentice.....	11.47
L. A. Witte, Dorset Ridge.....	83.01
L. A. Witte, Kendall.....	273.64
R. F. Wolff, Cambridge.....	3.75

W. E. Zank, Newville	145.47	For Fr. Saeger (Rev. E. Zaremba, Wausau, Wis.)	3.00
W. E. Zank, T. Deerfield	125.68	For Oliver Low (Rev. J. Gamm, La Crosse, Wis.),	
E. Zaremba, R 1, Wausau	63.10	from Relatives	23.50
H. R. Zimmermann, Randolph	128.10	For Mrs. John Heinke (Rev. W. E. Gutzke, La	
		Crosse, Wis.),	
Total Received	\$12,437.27	from Immanuel's Aid	5.00
		from Mr. and Mrs. Harry Schilling, William and	
Total Received January, 1938	\$8,923.90	Lillian Schilling	3.00
February	1,715.25	For Mrs. H. Born (Rev. I. J. Habeck, Medford, Wis.)	4.80
March	1,798.12	For Doris Ibisch (Rev. Wm. Nommensen, Columbus,	
		Wis.), from pupils and teachers of Zion's School	8.00
* * * *	\$12,437.27	For Mrs. Frances Rommel (Rev. J. H. Schwartz,	
		West Salem, Wis.)	
Memorial Wreaths		from Ladies' Aid	3.00
For Mrs. Charles Rumpel (Rev. F. Gilbert, White-		from Willing Workers	2.00
hall, Wis.)	\$ 5.00	For Mr. Herman Fischer (Rev. J. B. Bernthal,	
For Mrs. Fred. Bilsle (Rev. John Henning, Jr., Prairie		Ixonia, Wis.)	1.00
Farm, Wis.)		For August Britzmann (Rev. E. C. Fredrich, Helen-	
from Ladies' Aid	3.00	ville, Wis.), from Theo. Reul, Carl Jaeger, Alb.	
from Young People's Society	2.50	Neipert, Joh. Heine, Joh. Martin, Hy. Pohlman,	
For Elwyn Behnke (Rev. R. C. Hillemann, Plum		Art. Schlesner, Sig. Thoma	4.50
City, Wis.)		For Mrs. Henry Marquardt (Rev. J. Gamm, La	
from Plum City Ladies' Aid	3.00	Crosse, Wis.), from Relatives	6.00
from Plum City Sunday School	3.00	For Mrs. Augusta Wilkins (Rev. R. C. Hillemann,	
For Louis Dietsche (Rev. O. E. Hoffmann, Elk		Waverly, Wis.), from Mr. and Mrs. E. Esef,	
Mound, Wis.)	\$ 1.75	Marie Wilkins, Mrs. Ida Wilkins, Mrs. N. Link	5.00
For Mrs. John Breitzmann (Rev. J. Mittelstaedt, Men-		For Prof. Roland Kremer (Rev. O. W. Koch, Lowell,	
omonie, Wis.), from Mr. and Mrs. Robert Stein-		Wis.), from Central Conference	20.00
bring	5.00	For Mrs. Caroline Pfeifer (Rev. F. W. Loeper,	
For Aug. W. Haase (Rev. J. Mittelstaedt, Menomo-		Whitewater, Wis.), from Miss Marion Messer-	
nie, Wis.), from friends and neighbors	10.85	schmidt	5.00
For Mrs. H. Neumann, Sr. (Rev. R. W. Mueller,		For Mr. Emil Krause (Rev. S. Rathke, Cameron,	
Ridgeway, Minn.), from the H. Russert family of		Wis.)	
Caledonia, Minn.)	3.00	from Otto Radtke	1.00
For Mrs. Erna O. Nommensen (Rev. M. J. Nommensen,		from Mr. and Mrs. L. Dowd50
Juneau, Wis.), from relatives and friends ..	129.00	from Mrs. T. Kahl25
For Mrs. Emma Vick (Rev. Wm. Nommensen, Col-		For Margaret Weiss (Rev. E. Walther, Wisconsin	
umbus, Wis.)	1.00	Rapids, Wis.), from School Children	3.00
Sent in by Rev. E. J. Otterstatter, Tomahawk, Wis.		For Ruth Schroeder (Rev. E. Walther, Wisconsin	
For Rev. Paul Froehlke (Prof. W. Schumann, Wino-		Rapids, Wis.), from School Children	4.00
na, Minn.), from Mrs. A. J. Mueller, Carroll,		For Herman Ristow (Rev. E. Walther, Wisconsin	
Iowa	1.00	Rapids, Wis.)	
For Mrs. Linda Kochendoerfer (Rev. Aug. Voll-		from the Congregation	5.00
brecht, Fountain City, Wis.), from brothers and		from the Choir	3.00
sisters	11.50	For Mrs. Carl Christopherson (Rev. E. Weissgerber,	
For Karl Bealer (Rev. E. Walther, Wisconsin		Woodruff, Wis.), from Ladies' Aid Society	5.00
Rapids, Wis.), from Mrs. G. M. Thurow and			
family	1.00		

H. J. KOCH, Treasurer.

TREASURER'S STATEMENT

March 31, 1938 — 9 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 67,221.82	\$ 21,739.34	\$	\$ 21,739.34	\$
Educational Institutions	23,055.38				
Theological Seminary	3,782.08	15,565.44	169.71	12,441.49	2,954.24
Northwestern College	3,510.81	42,943.77	133.75	36,662.99	6,147.03
Dr. Martin Luther College	3,294.54	33,408.44	320.99	32,547.93	539.52
Michigan Lutheran Seminary	1,358.91	11,904.30	1,044.13	9,975.90	884.27
Northwestern Lutheran Academy	722.19	7,294.30	356.75	6,629.93	307.62
Home for Aged	2,108.86	5,254.40	40.00	4,697.23	517.17
Missions, General	67,529.77	777.36		777.36	
Indian	10,013.94	22,395.66	117.31	21,778.23	500.12
Negro	6,896.02	9,252.23		9,252.23	
Home	24,599.38	83,978.89		83,978.89	
Poland	6,495.86	6,853.01		6,853.01	
Madison Student	924.08	2,572.29		2,572.29	
African	293.45	621.97		621.97	
Indigent Students	2,681.33	433.37		433.37	
General Support	6,099.30	14,089.00		14,089.00	
School Supervision	141.45	2,147.86		2,147.86	
To Retire Debts	3,446.24				
Total	\$234,175.41				
Revenues	35,740.50				
Total	\$269,915.91	\$281,231.63	\$ 2,182.64	\$267,199.02	\$ 11,849.97
		269,915.91			
Deficit		\$ 11,315.72			

THEO. H. BUUCK, Treasurer.